CHURCH HISTORICAL SOCIETY

TWO DOLLARS A YEAR. SINGLE COPY, FIVE CENTS.

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

VOL. XIII. No. 50. CHICAGO, SATURDAY, MARCH 14, 1891 —TWENTY PAGES. WHOLE No. 645.

Rev. H. C. Mellick 1891 Old Orchard St.

TRACTS IN VERSE FOR GOOD FRIDAY.

No. 23. A BROTHER'S LOVE. A Ballad for Good Friday. [Living Church Series No. 23].

No. 44. THE STORY OF THE CROSS. [Living Church Series No. 44].

Each of the above, .50 per hundred. Samples sent free.

GOOD FRIDAY SERVICE.

THE THREE HOURS' SERVICE, with the Reproaches and Hymns, and authorized in many dioceses. .05 each; per hundred, $4.00 net.

THE EVENING PRAYER LEAFLET. Special edition for the evening of Good Friday, comprising the Order for Evening Prayer with proper Psalms, collects, and four hymns. .50 per hundred.

EASTER CARDS.

The Young Churchman Co., has taken great pains to select the best and most attractive grades of cards for Easter. The stock is very large, which enables us to make prices exceedingly reasonable. Packages have been put up for convenience of buyers of small lots, as follows:

Package No. 1, 20 cards, all different, 50 cts.
" " 2, 10 " " " 50 "
" " 3, 10 " " " 60 "

Cards in any one package are not found in the others. For Sundays Schools requiring large numbers we can supply at the rate of $2.00, $3.00, $4.00, and $5.00 per 100 cards, postpaid, and at the same rate for less quantity. Having the stock we hope for orders.

EASTER EDITION OF THE YOUNG CHURCHMAN.

As has been the custom for a number of years, THE YOUNG CHURCHMAN for Easter will be printed in two colors, with a full page design made expressly for this issue. The past editions have been wonderfully successful, and we will be prepared to furnish Sunday Schools in any quantity desired at the rate of *one cent* per copy, postpaid. Sunday Schools not regular subscribers can have this issue as an Easter treat to the children. Have orders sent as early as possible.

THE YOUNG CHURCHMAN CO.,
MILWAUKEE, WIS.

KEMPER HALL,
Kenosha, Wis.

A Boarding and Day School for Girls. The second half of the twenty-first year begins Feb. 3rd, 1891. References: Rt. Rev. C. F. Knight, D.D., D.C.L., Milwaukee; Rt. Rev. W. E. McLaren, D.D., D.C.L., Chicago; Rt. Rev. G. F. Seymour, S.T.D., LL.D., Springfield, Ill.; Chief Justice Fuller, Washington, D. C.; General Lucius Fairchild, Madison, Wis. Address THE SISTER SUPERIOR.

ST. GABRIEL'S SCHOOL,
Peekskill, N. Y.

A boarding school for girls re-opened Sept. 23d. The school is distant from New York about forty-one miles, situated on an eminence overlooking the town, and having a view of the Hudson river, and the country for miles around. The location is remarkably healthy, retired, and favorable for both physical and intellectual development. For terms, etc., address the Sister in charge.

ST. MARY'S SCHOOL.
8 East 46th St., New York.

A Boarding and Day School for Girls. The twenty-third year will commence October the 1st.
Address the SISTER-IN-CHARGE.

ST. ANDREW'S SCHOOL,
Media, Pa.

For young boys; numbers limited; military system; good building; completely heated; electric light. Five acres of play grounds; gymnastic and drill room, etc.

St. Mary's, '68. | St. Alban's, '90.
A Church School for Girls. | A Church School for Boys.
KNOXVILLE, ILL.

First-class establishments, healthfully located. New buildings, new furniture, the latest methods of mental and physical culture; everything up to the times. Industrial, special, and collegiate courses. Address THE REV. C. W. LEFFINGWELL, D. D., Rector and Founder.

Offices, Churchman Building, 47 La Fayette Place, New York.

MEMORIAL WINDOWS,
Stained Glass for Dwellings.
CHARLES BOOTH.

CHURCH FURNISHINGS
In Wood, Metal and Stone.
Communion Plate, Basons, Etc.

COLOR DECORATION
For Churches and Dwellings.
CHARLES F. HOGEMAN.

Works, 12 MINTON PLACE, ORANGE, N. J., U. S. A. 115 GOWER ST., LONDON W. C., ENG.

CHRISTIAN ART INSTITUTE,
Conducted by R. GEISSLER.

Office and Show Rooms, 52 & 54 Lafayette Place. Studios and Works, 318 to 322 East 48th Street, New York.

Gold and Silver Work.

Wood Work.	STAINED	Fabrics.
Brass Work.	GLASS.	Fringes.
Iron Work.	Ecclesiastical	Embroideries.
Marble Work.	and Domestic.	Banners, Flags, etc

EASTER EMBROIDERY.

DOSSALS, ALTAR HANGINGS, PULPIT HANGINGS, STOLES, etc. Embroidered to order, or materials furnished for personal work. Samples and prices on request.

J. & R. LAMB,
59 CARMINE STREET, - - NEW YORK.

Cox Sons, Buckley & Co.,
8 East Fifteenth Street, New York.
MANUFACTURERS OF EVERY DESCRIPTION OF CHURCH FURNITURE.
English Stained Glass our Specialty.
Special Department for Clerical Vestments, Clothing, &c.
Cassocks, Surplices, Stoles, Gowns, and Ready-made Clerical Suits Kept in Stock.
Lists and full particulars on application.

Silver Chalices.

Alms Basons, Flagons,
Ciboria, Lavabo,
Baptismal Bowls.

Photographs on Application.

GORHAM M'F'G CO.,
ECCLESIASTICAL ART METAL WORKERS.
Broadway & 19th St., New York.

Houghton, Mifflin & Co.'s New Books.

As it is in Heaven.
By LUCY LARCOM. 16mo, $1.00.
A timely book for Easter, containing reflections on the future life,—reflections so fresh and devout, that they will appeal with peculiar charm to all serious-minded readers.

Easter Gleams.
Charming Easter Poems, by LUCY LARCOM. 75 cents. An excellent Easter gift.

The Epic of the Inner Life.
Being a New Translation of the Book of Job, with an Introductory Study and Notes. By JOHN F. GENUNG, Professor in Amherst College. $1.25.

The Sisters' Tragedy,
With Other Poems, Lyrical and Dramatic. By T. B. ALDRICH. Crown 8vo, gilt top, $1.25.

In the Cheering-Up Business.
A charming story of cheerful helpers, by MARY C. LEE, author of "A Quaker Girl of Nantucket."

*** For sale by all Booksellers. Sent, post-paid, on receipt of price by the Publishers.*

HOUGHTON, MIFFLIN & CO, Boston.

ST. MATTHEW'S HALL, SAN MATEO, CALIFORNIA. Church School for Boys. Twenty-fifth year. The Rev. ALFRED LEE BREWER, M.A., Rector.

ST. JOHN'S MILITARY SCHOOL,
MANLIUS, N. Y.
SUMMER SCHOOL.
Rt. Rev. F. D. HUNTINGTON, S. T. D., President. Apply to Lt. Col. WM. VERBECK, Supt.

WATERMAN HALL,
SYCAMORE, ILLINOIS.
A BOARDING AND DAY SCHOOL FOR GIRLS.
Opened Sept 18th, 1889. Bishop McLaren, D.D., D. C.L., President of the Board of Trustees. The Rev. B. F. Fleetwood, S.T.D., Rector. Owing to endowments, board and tuition offered at the rate of $250 per school year. Address
REV. B. F. FLEETWOOD, Sycamore, Ill.

TEACHERS WANTED!
Best Episcopal Schools and many other leading Institutions secure their teachers and professors through the School and College Bureau. For particulars address,
C. J. ALBERT, Manager,
Elmhurst, Ill.

"PRACTICAL HINTS ON BOY CHOIR TRAINING."
By G. EDWARD STUBBS, M.A., Organist and Choirmaster of St. James' church, New York. With Introduction by the Rev. J. S. B. HODGES, D.D. Pronounced by clergymen and Church musicians to be the most scientific, comprehensive, and useful book written on the subject. Postpaid for 75 cents.
E. & J. B. YOUNG & CO., Cooper Union, Fourth Av. New York. NOVELLO, EWER & CO. 21 E. 17th St., New York.

BARLOW'S INDIGO BLUE.
Its merits as a Wash Blue have been fully tested and indorsed by thousands of housekeepers. Your Grocer ought to have it on sale. Ask for it.
D. S. WILTBERGER, Prop.

CHICAGO MORTGAGES
6 to 7 per cent. on choice first mortgage improved real estate securities. $1,000 to $25,000. For full particulars address
BOWERMAN, FARNUM & WARE,
Investment Bankers,
83 Dearborn Street, - Chicago, Ill

WANTED! A Christian lady in every township as agent for "The Home Beyond;" or, "Views of Heaven," by BISHOP FALLOWS. The choicest commendations from leading clergymen and religious papers. Circulars and Outfit FREE. Address NATIONAL LIBRARY ASSOCIATION, 103 State Street, Chicago.

Mortgage Investments Alfred W. Ollis & Co., Springfield, Mass.

NEW BOOKS OF UNUSUAL VALUE.

S. C. GRIGGS & CO., Publishers.

CIVILIZATION: An Historical Review of Its Elements.

By CHARLES MORRIS, author of the "Aryan Race: Its Origin and Its Achievements." 2 vols. 12mo, over 1,000 pages. Price, $4.00.

"A book of conspicuous ability. Mr. Morris is a bold thinker and a cautious speaker—a philosophical exponent of the law of progress or evolution."—*Public Ledger, Philadelphia.*

"A whole historical library bearing upon the elements of civilization is condensed into this work, and with such wonderful skill as to enable those who lack time or opportunity to peruse separate works on the several topics here treated, to gain a general conception of what man has thought and done in his long march down the ages. . . . A more valuable work has not been given to the world during the past year."—*Boston Home Journal.*

"This is a fascinating subject and the author has treated it broadly and comprehensively, throwing upon it all the light to be obtained from recent historical study."—*The School Journal, New York.*

HINDU LITERATURE; Or, the Ancient Books of India.

By ELIZABETH A. REED. Member of the Philosophical Society of Great Britain. 1 vol., 12mo, cloth. Price, $2.00.

"There is no other book in the language which, within anything like the same limits, presents so complete an outline of the vast sacred literature of India."—*The Chicago Times.*

"An unpretentious but valuable work. The author, who is a member of the Philosophical Society of Great Britain, gives a great deal of information not obtainable from any other volume."—*New York Herald.*

"It shows wide reading, deep thought, and a profound knowledge of the subject, and covers the enormous field it examines with great skill. The literary style is clear and straightforward. The famous Indian epics are carefully analyzed and characteristic extracts are given in profusion. Students of literature will find it full of interest and value."—*Boston Saturday Evening Gazette.*

HEGEL'S LOGIC. A Book on the Genesis of the Categories of the Mind.

By WILLIAM T. HARRIS, LL.D., United States Commissioner of Education. Being Volume VIII. in the Series of GRIGGS'S GERMAN PHILOSOPHICAL CLASSICS FOR ENGLISH READERS. 16mo, brown silk cloth, 436 pages, $1.50 separately, or the whole series of 8 vols., put up in a neat box, will be sent, express paid, on receipt of $10.00.

Probably the most important single work on Hegel that has appeared in our language, or indeed in any language."—*Geo. H. Howison, LL.D., Professor of Intellectual and Moral Philosophy, University of California.*

"It is exceedingly able, and I am reading it with great interest and satisfaction."—*B. P. Bonne, LL.D., Professor of Mental Philosophy, Boston University.*

"A wonderfully clear and comprehensive critical exposition of the most profound philosophy, or logic, of really the profoundest of German philosophers, written by one who is acknowledged to be one of the most accomplished scholars and ablest students of philosophy of the present day."—*Boston Home Journal.*

A Digest of English and American Literature.

By Prof. ALFRED H. WELSH, A.M. Large 12mo, 384 pages. Price, $1.50.

"We do not know any other volume from which an intelligent reader can so quickly get a combined and comprehensive view of English literature and history from the time of the Roman invasion down to the present half century."—*New York Herald.*

The World Energyland Its Self-Conservation.

By WILLIAM M. BRYANT, author of Philosophy of Art," etc. 12mo, cloth. Price, $1.50.

"Discusses with admirable spirit the difficult problems of matter and motion, and the evolution of life forms. The work will repay careful study."—*New York Observer.*

*** For sale by booksellers or sent, postpaid, on receipt of price by the publishers,

S. C. GRIGGS & CO.,

87 and 89 Wabash Avenue, CHICAGO.

Mention this paper.

books

New Books every week. Catalogue, **132** pages, free; *not sold* by Dealers; *prices too low;* buy of the Publisher, JOHN B. ALDEN, **393** Pearl St., New York.

EASTER ANNOUNCEMENT.

All the following are issued in the uniform style so popular in Prof. Drummond's books, but in addition the white vellum covers, the first three are decorated with appropriate designs especially prepared by an accomplished artist.

EASTER INTERPRETED.

Citations from ROBERT BROWNING. Chosen and arranged by ROSE PORTER.

CATHEDRAL ECHOES;

Or, Easter Praise. Compiled by ROSE PORTER. Selections from the writings of Tennyson, Wordsworth, Alexander, Westcott, Farrar, Stanley, Liddon, Keble, Knox-Little, Raleigh, Taylor, Macmillan, and Maurice.

THE LIVING CHRIST.

Easter Thoughts for the King's Daughters. By MARY LOWE DICKINSON, General Secretary of the Order.

THE FIRST THING IN THE WORLD;

Or, the Primacy of Faith. By the Rev. A. J. GORDON, D.D.

THE MESSAGE OF JESUS TO MEN OF WEALTH.

A Tract of the Times. By the Rev. GEORGE B. HERRON.

"It is electric, and needs not the impassioned utterances of the speaker to give it emphasis. It flashes with a fire that is internal, and contains even more than it imparts."—*Rev. Lyman Abbott, D.D., in The Christian Union.*

POWER FROM ON HIGH.

Do You Need It? What Is It? Can You Get It? By the Rev. B. FAY MILLS.

LOVE, THE SUPREME GIFT;

The Greatest Thing in the World. By HENRY DRUMMOND, F.R.S.E., F.G.S.

"Worth its weight in gold; so pointed, so sweet, so practical, so full of the spirit of Christ. Procure it, read it, lay it to your heart."—*Religious Telescope.*

THE PERFECTED LIFE;

The Greatest Need of the World. By HENRY DRUMMOND, F.R.S.E., F.G.S.

"If you haven't it, send for it. It will do you and yours good."—*The Standard.*

Bound in chaste vellum paper covers, each 20 cents

The last two may also be had with very choice and chaste hand-painted floral designs on covers at 50 cents each.

Fleming H. Revell Co., Publishers,

Chicago, 148 & 150 Madison St.
New York, 12 Bible House, Astor Place.

PRICE REDUCED.

Reading Book of English Classics.

Edited by the Rev. C. W. LEFFINGWELL. This Reading Book is intended as an introduction to the study of English Literature for young pupils. It has been adopted in many Church Schools. The selections are all from standard works of English and American authors. It is printed on heavy paper, in large type, and handsomely bound. Teachers and pupils who have used it are delighted with it. The price has been reduced from $1.50 to $1.25.

G. P. PUTNAM'S SONS,
PUBLISHERS,
New York City.

Binding Cases.

Our subscribers desiring to preserve their copies of THE LIVING CHURCH for future reference, can obtain the Emerson binding cases of us, neatly bound in cloth, with the title lettered in gold on the front cover. Price 75 cents each. Address

THE LIVING CHURCH,
162 Washington Street, - Chicago

What Agents say of Tokology,

A complete Ladies' Guide:—"Tokology" grows more popular every day!! An agent in Michigan who has sold several hundred says: "I love 'Tokology' and am delighted to be in its service. I can sell just as well in territory that has been gone over."—Mrs. E. J. McElwain writes: "I took forty-five orders in five days last week, notwithstanding the storm. I sell 'Tokology' because I know I am benefiting the buyer."—Mrs. Annie Sanderson reports: "I took eighty-nine orders for 'Tokology' in the last three weeks. There is no other book I feel like working so hard for."—Agents who make a regular business of canvassing will find *Tokology* a splendid selling book. Prepaid, $2 75. Sample pages free.

ALICE B. STOCKHAM & CO.,
161 La Salle St., Chicago.

GOOD WAGES FOR GOOD AGENTS TO CANVASS FOR **THE LADIES' HOME JOURNAL.**
CURTIS PUBLISHING CO.,
Philadelphia.

See Name "EVER READY" on back of each DRESS STAY you buy. Take none but them
YPSILANTI DRESS STAY MFG. CO., Ypsilanti, Mich

JOSEPH GILLOTT'S STEEL PENS.

GOLD MEDAL, PARIS EXPOSITION, 1889.

THE MOST PERFECT OF PENS.

Stomach Troubles,

Such as indigestion and loss of appetite, are extremely common. The functions of the stomach being weakened, the blood soon becomes impure, the system loses vigor, and you fall an easy prey to any prevailing epidemic. What you need to restore tone to the digestive organs is Ayer's Sarsaparilla, the best and most economical of all blood-purifiers.

"For several years I was troubled with indigestion, accompanied with pains in my side. My appetite was poor, and my health was gradually failing. Medicine recommended to me by my friends, did not have the desired effect. Finally I was advised to use Ayer's Sarsaparilla, and have done so, with the most beneficial results. My appetite is now good, I am free from pain, and feel once more in good health."—T. Loney, 32 Fairmount st., Cambridgeport, Mass.

Ayer's Sarsaparilla —FOR— Dyspepsia.

"About a year ago, I found myself in failing health. I suffered indescribably from stomach trouble, blood disorder, and various weaknesses, and almost despaired of relief. Thinking Ayer's Sarsaparilla might possibly benefit me, I began taking it, and am pleased to state that a few bottles wrought an entire change in my condition. My health has been restored by its use, and I feel stronger and more vigorous than I have for many years."—Mary A. Garland, 1407 Michigan ave., Chicago, Ill.

"During the summer and fall of 1887 I suffered very seriously from dyspepsia. Knowing the high standard of Ayer's medicines, I decided to try what Ayer's Sarsaparilla could do for me. It has helped me wonderfully. I regard the Sarsaparilla as invaluable in such cases."—James R. Williams, Delana, Ill.

"About a year ago I was greatly afflicted with indigestion, and suffered from headache and terrible pains in my stomach. I consulted a physician, who prescribed various remedies, but all to no purpose. I became worse instead of better, and was compelled to give up work. A friend finally advised me to try Ayer's Sarsaparilla. I purchased a bottle, took it according to directions, and soon had the satisfaction of knowing that my health was improving. After taking two bottles of this medicine, I was able to resume work. My appetite returned, my food digested well, I was free from headache, and to-day I am as well as ever."—P. Dubé, Holyoke, Mass.

Ayer's Sarsaparilla,

Prepared by DR. J. C. AYER & CO., Lowell, Mass. Sold by all Druggists.

Price $1. Six bottles, $5. Worth $5 a bottle.

CHURCH VESTMENTS AND CLERICAL CLOTHING.

Our new illustrated catalogue free by mail. Samples, measurement blanks, and directions "How to order by mail," for the asking. Garments on approval when desired.

E. O. THOMPSON, ECCLESIASTICAL OUTFITTER, 908 WALNUT ST., PHILADELPHIA. 245 BROADWAY, NEW YORK, 344 WASHINGTON ST., BOSTON.

Address mail orders and requests for samples, P.O. Box 413, Phila.

Name this Paper.

ESTERBROOK PENS

ESTERBROOK & CO. FALCON

26 JOHN ST., N.Y. THE BEST MADE.

DEAFNESS,

ITS CAUSES AND CURE.

Scientifically treated by an aurist of world-wide reputation. Deafness eradicated and entirely cured, of from 20 to 30 years' standing, after all other treatments have failed. How the difficulty is reached and the cause removed, fully explained in circulars, with affidavits and testimonials of cures from prominent people, mailed free.

A FONTAINE, 24 West 14th St., N.Y.

McSHANE BELL FOUNDRY, BALTIMORE, MD.
Best quality Copper and Tin BELLS for Churches, Schools, &c.
Also CHIMES AND BELLS.
Price and terms free. Name this paper.

Clinton H. Meneely Bell Company.
Troy, N. Y.
Manufacture Superior
Church, Chime and Peal Bells.

MENEELY & COMPANY
WEST TROY, N. Y., BELLS
Favorably known to the public since 1826. Church, Chapel, School, Fire Alarm and other bells; also, Chimes and Peals.

BUCKEYE BELL FOUNDRY
Bells for Churches, Chimes, Schools, Fire Alarms of Pure Copper and Tin. *Fully Warranted.* Catalogue sent free.
VANDUZEN & TIFT, Cincinnati, O.

The **Hy. Stuckstede Bell Foundry Co.**
1512 & 1514 S. 2d, St. Louis, Mo.
BEST QUALITY COPPER AND TIN **BELLS** FOR CHURCHES, SCHOOLS, &c.
ALSO CHIMES AND PEALS.
Prices and terms free. Name this paper.

OPIUM HABIT CURED!!
DR. S. B. COLLINS' PpainLESS OPIUM ANTIDOTE
Will cure you at home without interruption of ordinary business. Book sent free to any address. Hundreds of testimonials of physicians and others for inspection at my office, Room 27, AMERICAN EXPRESS BUILDING, Monroe Street, Chicago, Ill. P. O. Drawer 691, (Formerly, La Porte, Ind.)

GOLDEN MEMORIES

OF THE BOOK OF BOOKS IN PICTURE, SONG, AND STORY.

8 Col'd Plates, 50 full-page Engs., 200 Illustrations!
A MASTERPIECE of LITERATURE and ART!
A Gallery of Pictorial Art, a Library of Sacred Literature, and a Life of Christ from Cradle to Crown, sold at a price within the reach of all.

AN AGENT WANTED IN EVERY TOWNSHIP.
HUNT & EATON, 150 Fifth Avenue, New York

BAILEY'S Compound light-spreading *Silver-plated* Corrugated Glass **REFLECTORS**
A wonderful invention for lighting Halls, Churches, etc. *Satisfaction guaranteed.* Catalogue and price list free.
For Electric Light or Gas. For Oil.
Handsome designs.
BAILEY REFLECTOR CO. 708 Penn Ave. Pittsburgh, Pa.

DROPSY Treated free. Positively CURED with Vegetable Remedies. Have cured many thousand cases pronounced hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. TEN DAYS TREATMENT FURNISHED FREE by mail
DR. H. H. GREEN & SONS, Specialists, Atlanta, Ga.

SPENCERIAN STEEL PENS. Superior to all others.

LOANS ON 1st MORTGAGE at highest rates consistent with perfect security. The only investment that does not depreciate. Send for circulars and references. ROBERT E. LEWIS COMPANY, St. Paul, Minn.

The Living Church.

SATURDAY, MARCH 14, 1891.

THE HAND OF FAITH.

BY A. C.

Faith is the hand upheld
  Emptied of worldly grasp;
God's is the Hand that gives,
  Yielding His strength to clasp.

Hope is the hand that waits,
  Knowing that God will fill,
Sure that His time is best,
  Ready to wait His will.

Trust is the hand that bears,
  Counting as gain all loss,
Marked with the strokes of pain,
  Holding, through all, its cross.

Love is the hand that clings,
  Casting on God all care,
Giving to Him its life,
  Longing His Life to share.

Peace is the hand that rests
  Fast in God's hand of love;
Steady in joy or pain,
  Held by the Strength above.

Joy is the hand full-filled,
  Free from earth's care and strife,
Bearing the victor's palm,
  Led by the Lord of Life.

WITH the £32,500 bequeathed to them by an Irish lady who died about a year ago, the committee of the Society for the Propagation of the Gospel are going to take advantage of the remarkable opening in Mashonaland, and form a diocese and appoint a bishop.

THE "Southern Cross," which recently arrived at Auckland from Tahiti, reported the Melanesian Mission to be progressing satisfactorily. The stations were visited, but nothing eventful took place. Bishop Selwyn was left at Norfolk Island almost crippled with rheumatism.

THE taxing master in the House of Lords has given a certificate ordering that the sum of £820 shall be paid by the promoter, Dr. Hakes, in the unsuccessful appeal to the House of Lords in the Bell-Cox case. *Per contra*, Mr. Bell-Cox has to pay Dr. Hake's costs in the proceedings before Lord Penzance.

THE library of the late Archbishop of York, consisting of some 6,000 volumes, comes to the hammer in a few weeks' time. Canon Raine, the well-known antiquarian, says it is rich in theological and scientific works, the result of careful collection for many years.

MR. CLINTON H. MENEELY, in forwarding bill for the 350 pound bell secured by All Saints' parish, North Denver, under our special offer for new subscribers, says: "It is one of our very best patterns. Many of our churches, especially in Boston suburbs, have this pattern. The bell will go right away."

THE Rev. Benjamin Hutchins died at Albion, Ills., last week, at the age of 87 years. He was at the time of his death the oldest graduate of the University of Pennsylvania and of the General Theological Seminary. For over fifty years he had been a resident of Illinois. The Bishop of Springfield, with many of his clergy, officiated at the burial of the venerable priest.

TO several correspondents enquiring about the time allowed for securing subscribers under our special offer, we would say that Easter is the latest date to which the time can be extended, as a rule; but when work has been begun, a reasonable time will be allowed for its completion. The offer cannot stand open indefinitely, as it would interfere with other methods and agencies for extending the circulation of the paper.

BY an inexplicable blunder in the mailing of our issue of Feb. 21, another journal was sent to some of our subscribers, and they have not all received that copy of THE LIVING CHURCH. Some have written saying that they much prefer our paper, and hope we have not transferred our list to the one referred to. We have in reserve a number of copies of the above-named issue, and shall be glad to make good the deficiency wherever it occurred.

PREPARATORY to the erection of the Church house, the demolition of old buildings in Westminster will be commenced on Lady Day, March 25, and the foundation stone of the Church Memorial of the Queen's Jubilee will be laid in June at an imposing function. No date has yet been fixed for this ceremony, in which some members of the Royal family will take a prominent part, but it is intended to mark the occasion in an exceptional manner by a great gathering of dignitaries of the Church.

GREAT efforts are to be made at the next general election to deal the Church in Wales a crushing blow. It is suggested that the Welsh disestablishment cry shall be made by the Welsh people the main feature of the election, and that it is within the bounds of possibility that, by careful organizing, every seat in Wales may be carried upon this question. Welsh Churchmen will, no doubt, note these kindly intentions of the Church's foes, and will not be backward in also organizing to defeat their ends. They are forewarned, and when the time comes ought to be found forearmed.

THE LIVING CHURCH has of late been so frequently increased in size that it has come to be almost a matter of course. This week we add four pages to make room for the unique and brilliant sermon of the Rev. Dr. Holland, and other papers. Dean Hart gives a helpful paper on evening services, for which many a worried clergyman will thank him. So much has been said lately about the Church in Wales, and of the attacks upon her in Parliament, that our readers will be glad of the information as to the true situation, which we give in the editorial pages. Among "Letters to the Editor" will be found a statement of the situation in Japan, by two of our missionaries.

THE elevation of the Bishop of Peterborough to the see of York, has been the occasion for the revival of several of his *bons mots*. One of his happiest, and one which should be rescued from oblivion, was pronounced when he presided at the Artists' Benevolent Fund dinner. Saying that if he could not pose as a patron of arts, for he had never bought but one picture at the Royal Academy, he could still understand the immense pleasure which accompanied their possession; he continued: "As for my little picture, it is a primrose on a river's brim, and nothing more; but when tired and worried with work, I turn to look at it, why, then a curate might play with me."

A CURIOUS occurrence is related in connection with the election of Dr. Davidson to the bishopric of Rochester. It is stated that when the *congé d'elire* was received, it came unaccompanied by the usual letter recommending a particular person to the dean and chapter. Had it been possible to hold a chapter meeting at once and to elect a bishop, Dr. Davidson, for instance, this would have been the first time for many centuries, perhaps since the Norman Conquest, that a dean and chapter had been untrammelled in their election of a diocesan. Unfortunately, the letter recommending the Dean of Windsor came too soon for this.

CANON GREGORY was installed as Dean of St. Paul's, on Feb. 5. After the formalities in the chapter house, a procession was formed, including many members of Convocation in their robes, and headed by the prolocutor. While the dean and canons knelt in front of the altar, the choir sang a *Te Deum*, followed by some versicles and responses. Canon Scott-Holland, as senior residentiary canon, inducted and installed the new dean, saying from his own stall a Latin prayer. The dean then took the oath in Latin, his canons, prebendaries, and minor canons promising canonical obedience individually in the same tongue, while the rest of the cathedral staff gave the same promise in English. Morning Prayer (without sermon) followed.

WE are pleased to note that many readers are becoming interested in our special offer of church furniture and decoration in return for service in securing new subscribers. One rector writes: "The lectern arrived this morning. All are delighted with it. I cannot understand how you can afford to give such handsome premiums. It is a great deal better than we expected. We shall consider it nothing less than a gift from THE LIVING CHURCH, the best Church paper in America." Another writes: "I am much pleased with the stoles. They are just what I want. All the new subscribers like THE LIVING CHURCH very much."

IT is currently reported, and with some confidence, that the verdict in the MacQueary case will not be rendered till after Easter. Much uneasiness has been expressed at this long delay, and, as usual, the secular press has been quite oracular in forecasting the event and settling the verdict. The favorite conclusion of these Solons is that the verdict will be "Not Proven." We do not think that Churchmen need feel any apprehension that the Church will be stultified and believers scandalized by any compromise or failure of justice. We have confidence enough in the intelligence and loyalty of the members of the court to believe that the forthcoming verdict will abundantly vindicate the Faith.

WE deeply regret to announce the death of the Rt. Rev. Benjamin H. Paddock, Bishop of Massachusetts, which occurred in Boston, on Monday, March 9th. Bishop Paddock had been critically ill for some weeks, and hence his death was not unexpected. He was a native of Norwich, Conn., a graduate of Trinity College and of the General Theological Seminary. His first work was as assistant minister of the church of the Epiphany, New York. He served seven years as rector of Trinity church, Norwich, Conn., and for nine years as rector of Christ church, Detroit, Mich. He then accepted the rectorship of Grace church, Brooklyn Heights, where he remained until his elevation to the episcopate. He was elected Bishop of Massachusetts in 1873, and was consecrated on Sept. 17th of that year. His administration of the diocese has been wise and fair, and the Church has grown under his fostering care. He had reached the age of 63 years.

PROF. MANDELL CREIGHTON, the Bishop-designate of Peterborough, is forty-eight years of age, and will therefore be one of the youngest prelates on the bench. As Fellow of and tutor of Merton, he was a man of mark at Oxford. In 1879 he was appointed by Bishop Lightfoot, rural dean of Alnwick, and three years later he was made one of the first honorary canons of the new diocese of Newcastle, and at the same time examining chaplain to Bishop Wilberforce. In the following year the degree of LL. D., *honoris causa*, was conferred upon him by the Glasgow University, and in 1884, when the chair of Ecclesiastical History was founded at Cambridge, he was chosen to fill it. It is in connection with his professorship that Dr. Creighton has since been so well and widely known. He has rendered most substantial service to the study of history in England by starting *The English Historical Review*, which he has edited during the five years of its existence. In 1885, Durham University conferred upon him the degree of D. C. L., and in the same year he was appointed by the Crown to a resident canonry at Worcester. His old *Alma Mater* has frequently availed herself of his services as public examiner, and he was one of the most favorite select preachers of the university. He has been a prolific author. Among his best-known works may be mentioned "Primer of Roman History" (1875), "The Age of Elizabeth (1876), "The Life of Simon de Monfort (1877), "Primer of English History (1877), and his *magnum opus*, a "History of the Papacy during the Period of the Reformation," the first two volumes of which appeared in 1882.

CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

EVANSTON.—The new church building of St. Mark's parish will be formally opened on Wednesday in Easter week, April 1st, with services and sermons morning and evening.

CITY.—The opening of the Mission House at the Cathedral will take place on Tuesday, March 31st, at two o'clock, with appropriate services by the Bishop of Chicago. The House will be open to visitors from two to six on that day. Visitors, ladies and gentlemen, are cordially invited to look at the House in all its departments. Arrangements are to be made to receive a large number from all the parishes in the city.

The severe weather which has prevailed for the last two weeks has had the effect of incapacitating several of the clergy. The Rev. W. C. De Witt, rector of St. Andrew's church, is confined to the house and may be laid by for several weeks. The Rev. A. W. Little of Evanston was unable to officiate on Sunday.

Gaul's Passion Music will be sung at Grace church on the Tuesday evening in Holy Week, at 8 P. M. No cards of admission will be necessary, but all are invited.

The Bishop has returned from the South in vigorous health, and began his ministrations on Sunday. In the morning he celebrated the Holy Eucharist and confirmed 28 persons at Calvary church. His address to the candidates was a most admirable charge. He also preached a masterly sermon upon the Holy Eucharist, which was a scholarly and able presentation of the doctrine of the Blessed Sacrament. Although the weather was very inclement, the church was filled by a devout congregation. In the evening the Bishop preached, and confirmed a large class at the church of the Epiphany.

The Bishop's office hours, at the Church club rooms, 103 Adams St., are on Wednesdays, from 10 to 1.

The regular meeting of the Church club was held on Thursday evening, March 5th, with a large attendance. The subject for the evening was Church Extension, and the debate was led by a well prepared paper by the Rev. T. N. Morrison. Speeches were made by many prominent laymen, and the evening was a decided success in point of interest and enthusiasm.

The following is the programme for the Quiet Day for Churchwomen at the Cathedral, conducted by the Rev. Pelham Williams, S. T. D.: Monday, March 16th, 8 P. M.: Preliminary service, with an address, Tuesday, March 17th, Holy Communion, First Celebration, 7 A. M.; Second Celebration, 9 A. M; Morning Prayer, First Instruction, 10 A. M.; Litany, followed by Second Instruction, 12 M.; Intercessions, and Third Instruction, 2 P. M.; Fourth Instruction, 4 P M; Evensong, 5:30 P. M. It is hoped that the day may be kept in silence; that women will be able for the most part to remain in the cathedral till the close of Evensong; that they will bring such manuals of devotion as may be suited to the occasion. The priest may be found in the sacristy during the day and at its close, by any who would seek his counsel, or desire priestly offices. Refreshments will be served in the new mission house at 9:30 A. M., and 1 P. M.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The architects who were successful in the first competition for the plans of the proposed cathedral presented their elaborated designs to the meeting of the trustees, held at the See House, Lafayette Place, last Wednesday afternoon. More than 60 plans were submitted to the trustees in 1889, in sealed proposals. After careful examination, they asked for fuller designs from J. Halsey Wood, Heins & La Farge, Huss & Buck, and Robertson & Potter. At the meeting of the trustees Wednesday, no decision was reached as to any plan, and it was determined to take steps to place the designs upon public exhibition, so that the verdict of the people may be heard in reference to them. It will be some time before any action is reached by the trustees.

Any one of the plans will result in a noble cathedral. Mr. Wood has worked out the "motive" of "Jerusalem the Golden." By his plan, the entire interior length of the cathedral from the sanctuary wall to the opposite end will be 400 feet. The sanctuary will have a depth of 50 feet. The transepts and the foot of the nave below the inter-section of the transepts will be of equal dimensions. An ambulatory surrounding the choir and sanctuary will separate them from an outlying line of seven chantries, the chapter house, and other structures. There are to be 12 portals. The nave is to have a width of 70 feet, and the choir a length of 135 feet, with 300 clergy and chorister stalls. The Bishop's throne is to be at the junction of choir and sanctuary, and the pulpit will have a commanding position in the nave. A triforium is to extend around the entire cathedral above the vaulting of the side aisles. Cloisters present a prominent feature in the general design, surrounding the church, and connecting with the interior by numerous entrances. Within the exterior angles of the west front is to be the great baptistry, with chapel adjoining, each with vestries. Music is to be supplied by the large choir organ, and by a series of small organs, placed over the doorways of chapels and chantries. The great organ will be divided into two parts and placed over the north and south entrance towers, with keyboard on the floor of the north transept. The arrangement has been expressly made in such a manner that with supplemental orchestras, effectively placed in the open places adjacent to the choir, a dignity and grandeur of musical delivery may be realized hitherto unprecedented in any cathedral of the world.

The drawings of Huss & Buck contemplate a cruciform church, crowned with a large central tower and spire, the intention of the architects being to "avoid the contracted effect of two towers immediately flanking the nave, as at Westminster, York, and Litchfield." The nave is to be 44 feet wide from the centre of the piers. The triforia are to be used as galleries, and numerous stairways lead to them. The whole internal area south of the choir, is 40,000 ft. and will accommodate 5,500 people. The altar screen and reredos are to be of the richest marbles and mosaics, with statuary. Two chapels will open into the choir aisles at the eastern end of the cathedral. The walls inside are to be faced with dressed stone, and the exterior work is to be bold and massive, and suited to the climate. The roof will be vaulted with ribs of Warsaw bluestone, and covered with rich mosaics. The floors will be of stone, either marble or Roman mosaic.

The plans of Heins & La Farge are largely symbolical, with architectural representations of the Creation and the Last Judgment, the Old and New Covenants, the great facts of God's dispensations in the world, and of the founding and extending of the Church, with the central truths of the Incarnation, the Atonement, and the Holy Trinity. The twelve piers to support the central dome will represent the twelve Apostles. The nave will typify the Church Militant, and the chancel the Church Triumphant. Precious marbles are, by these plans, to be used in the adornment of the cathedral.

The plans of Potter & Robinson are modelled somewhat upon the cathedral of Gerona, Spain, with the object of securing a large, central, unobstructed space. The church is cruciform, and unobstructed by columns. It is to contain 21,000 feet of floor space, allowing of the seating of 3,000 people within a radius of 115 feet of a preacher. The usual tripartite arrangement of nave and aisles is to be retained. That the services may be brought nearer the worshippers the choir stalls are brought boldly outside the choir arch. They are well raised and enclosed with a chancel screen. Six chapels are incorporated in the design, for the use of congregations who do not speak English. Thus the cosmopolitan character of the city is symbolized in Catholic worship. The chapels are so situated that service may be held in them while the main service is in progress in the cathedral. There are to be five spires. The extreme length of the interior will be 446 feet; width of nave and choir, 84 feet; width across transepts, 283 feet. The depth from the front of the choir screen to the apse wall back of the high altar, will be 164 feet. The choir will have 124 stalls, with 72 additional so-called choir-stalls, and 160 stalls in the retro-choir. The baptistry will be placed at the west side of the nave near the great entrance, and will be an octagon, 26 feet in diameter. The chapter, also octagonal in shape, will be at the corner of the west transept, and connected with the cathedral by a cloister. From any one of these designs it would result that our cathedral in New York would be one of the most splendid structures in the world. In size, it would compare favorably with the great old cathedrals of England, Lincoln cathedral being 471 feet long by 180 broad; Norwich, 411 by 191; Worcester, 394 by 78; Winchester, 550 by 186, and Gloucester, 420 by 144.

St. Matthews' church, at which the Rev. Henry Chamberlain is rector, has rented temporary quarters at Amsterdam av. and 83rd st, for use as a parochial hall. The work of the industrial school, and of the guilds and societies of the parish, will be there concentrated.

The work at old Epiphany House, Stanton st., is to be under the charge of Mr. Charles James Wills, who will live there and give his entire time to the field. As he is a leading member of St. Andrew's Brotherhood, it is anticipated that he will have help and co-operation from the brotherhood men in the city.

The church of the Beloved Disciple, which was largely founded through the influence and benefactors of the Tolman family, has received information of the intended gift of $100,000 from Miss Maria Tolman, to provide for an endowment. It is understood that the gift will be secured, by being placed in the keeping of the trustees of property belonging to the diocese.

The February meeting of the local council of St. Andrew's Brotherhood was held in St. Chrysostom's chapel, of Trinity parish. Addresses were made by Mr. Wills and others. Mr. Walter Vrooman spoke in behalf of the Society of Parks and Playgrounds, in advocacy of methods of recreation for the masses. The next meeting of the council will be held April 8th.

The Rev. P. E. Mellin, Ph. D., a clergyman of the Church of Sweden, has been licensed to officiate by the Bishop of New York. Being warmly desirous to bring about a strengthening of mission work among the Swedes, under the auspices of the Church, and closer intercommunion between the American and Swedish Churches, he will return to Sweden next summer with memorials to King Oscar and the bishops of Sweden, and will seek to enlist a body of Swedish young men to emigrate to the United States for the purpose of becoming missionaries here. It is stipulated that these shall be carefully picked men, recommended by the Swedish ecclesiastical authorities, and all of them university graduates; and that they shall pursue their theological studies at one of our own theological schools, before taking orders in the American Church. Dean Hoffman has made arrangements at the General Theological Seminary for such students, on condition that they fulfill the usual requirements of candidates for orders. Through the efforts of the Rev. Dr. Greer, of St Bartholomew's, and of the Rev G. Hammarskold, in charge of the Swedish mission in New York, funds have been secured, and the Rev. Dr. Mellin has been invited to return in the autumn, and himself take active part in fitting the new candidates in their studies. The great numbers of Swedes annually coming to the United States are supplied with printed forms, authorized by the Church of Sweden, recommending them, as is not generally known, to the spiritual care of the American Church—the outcome of an old understanding between the Anglican and Swedish bishops. But owing to difficulties of language, and our own common lack of Swedish services, they drift away into various Swedish sects in this country. The present movement aims at making some practical Churchly provision for them.

A movement is pending for the consolidation of the House of Rest for Consumptives, with St. Luke's Hospital. At a recent meeting of the board of trustees of the former, called to consider the matter, the want of a quorum alone prevented final action, which, however, is only a matter of time. The fact that ordinary hospitals long refused to treat consumptive cases, originally necessitated special institutions for the purpose. But the Koch lymph has caused a revolution in this particular, and as the House of Rest has for some time past suffered from annual deficits the union with St. Luke's is natural. The proposed arrangement is based upon an estimated valuation of $100,000 for the property of the House of Rest, which if the union is accomplished, will be turned over to St. Luke's. St. Luke's will undertake to provide hereafter for the maintenance of at least 40 beds for the special care of consumptives. In connection with the proposed union of the two institutions the question has been revived of the possible removal of St. Luke's Hospital to a new site. The present site is valued at over $2,000,000 and it is understood that a standing offer for that amount has long been before the trustees. The present suggestion is for removal to ground near the future cathedral. There are difficulties in the way, mainly due to the remoteness of that site from the present working centre of the city, which might perhaps be removed, it is thought, by maintaining a receiving hospital down town. The selling price would, it is calculated, not only buy the needed land, and erect enlarged buildings with the latest scientific appliances, but would leave a margin to add to endowment. The proposition will be considered at an early meeting of the trustees.

Last Saturday, President Potter of Hobart College, sailed for Europe for an absence of several months. Before going he was presented with addresses of regard by the faculty and the students of the college. One object of his trip is to pick up hints and suggestions for the work of the Church University Board of Regents, of which Board he is a member, and holding the special office of advocate.

Last week daily noon-day services and sermons were conducted at old Trinity church, at the head of Wall st., for business men. The preacher was the Rev. Pelham Williams, D. D.

On Sunday, March 8th, "The Crucifixion" by Sir John Stainer, was rendered at St. James' church.

Union Lenten services have been arranged this year by the parishes of Holy Trinity, St. Bartholomew, and Heavenly Rest, which are held every week-day at 5 P. M. On Mondays and Thursdays they are in Holy Trinity, on Tuesdays and Fridays, in St. Bartholomew's, and on other days at Heavenly Rest. Each rector preaches at the services held in his own church to the united congregations. These services which are simple and practical in their character, are attracting considerable attention. They are additional to the ordinary Lenten services of the parishes concerned.

ANNANDALE.—Special Lenten sermons are being delivered at St. Stephen's College. The first was by Bishop Potter. A number of the students have joined the Daily Prayer Union, a society that already numbers 90,000 members in America, Canada, and England.

MT. VERNON.—The church of the Ascension, a newly organized parish, under the rectorship of the Rev. F. M. S. Taylor, received a visitation from Bishop Potter Feb. 26th, when a class of 43 adults was confirmed. The congregation worship at present in a temporary chapel; and it is contemplated erecting a permanent church edifice.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—At the last meeting of the vestry of St. Mark's, action was taken toward establishing a systematic plan for carrying on the mission work of the parish at 1712 South St., by the Sisters of St Margaret. In furtherance of this object a general meeting of the congregation was held March 4th at the parish building, which was largely attended, and an address was made by the Rev. Father Huntington, O. H. C.

The Church Home for Sailors, built upon the ground once occupied by the church of the Redeemer, is now ready for occupancy, and will shortly be dedicated. The main floor, entered through the hall crossing midway the length of the building, has two large rooms, one on each side, the parlor or sitting room in front and the dining room in the rear. Each room has an open fire-place and windows opening in several directions. Three dormitories above can accommodate in all about 60 men. The basement contains washing and bathing rooms on one side and a kitchen on the other. If necessary the building can be easily enlarged.

The congregation of St. Simeon's mission are anxious to occupy their new church at Easter, if they can succeed in raising the sum of $3,500. This is owing to a provision made by the projectors of the mission that the edifice should not be occupied until fully paid for.

A lot of ground at the corner of Tenth st. and Snyder ave. was recently purchased for $13,000 by Mr. W. W. Frazier, who has presented it to the diocese, as the site whereon the proposed new church of the Holy Spirit is to be erected. An appeal has been issued to help financially the erection of the mission building.

The Rev. Dr. Garrison, the esteemed Professor of Liturgies at the Divinity School, though somewhat improved in health, is still unable to resume his duties.

The Rev. John P. Peters, Professor of Hebrew in same institution, will officiate at Trinity church, Oxford, until the close of the Easter term.

It is understood that Fathers Field and Longridge are to be withdrawn from the charge of St. Clement's church.

A special Lenten service, under the auspices of the Brotherhood of St. Andrew, was held March 12, in Grace church, when the Rev. Dr. Van De Water of New York preached the sermon.

The Rev. John A. Goodfellow, of the church of the Good Shepherd, Kensington, has entered upon the 20th year of his rectorship of that parish.

Six evenings of earnest Lenten preaching will be held at the church of the Nativity, commencing March 9th, with the Rev. Henry C. Sweutzel, Bishop-elect of Japan, who will be followed by the Rt. Rev. Dr. Peterkin of West Virginia; the Rt. Rev. Dr. Pennick, late Missionary Bishop to Africa; the Rt. Rev. Dr. Coleman of Delaware; the Rev. Geo. N. Kinsolving; closing on Saturday evening, when the Rt. Rev. Dr. Talbot, Missionary Bishop of Wyoming and Idaho, will conclude the series.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

BROOKLYN.—A series of services are being held Thursday evenings, at St. Luke's church, the Rev. Dr. E A. Bradley, rector. They are conducted entirely by laymen, a paper being read and all present joining in the discussion of it. At the first meeting of the series, Mr. John McGeehan read a paper on "The Business Man," full of practical suggestions.

The new rector of St. Chrysostom's church entered upon his duties Sunday, March 1st. The Rev. R. B Cochrane had been in temporary charge, pending his arrival. The congregations, morning and evening, were larger than usual.

An effort is being made to make the Easter offering at St. Luke's $5,000, in order to clear up everything connected with the expense of erecting the new church edifice, and leave only the mortgage of $25,000. The building is nearing completion, and will soon be ready for occupancy.

The parish house, which the liberality of parishioners of Christ church has erected for the parish mission among the poor of "Red Hook," was formally opened Sunday, March 1st, by Bishop Littlejohn, assisted by the rector, the Rev. A. B. Kinsolving, the indefatigable priest in charge, the Rev. Dr. J. B. Nies and other clergy. About 1,000 persons were present at the service. The edifice, which cost about $20,000, is connected with the chapel proper. It is of substantial masonry, 110 by 50 feet in size, well appointed in all respects, and furnishing accommodations for one of the largest Sunday schools in the city, in addition to provision for guilds, societies, and the varied agencies of this most wide-awake mission center. To the Rev. Dr. Nies special commendation is due for hard work resulting in a growth which necessitated the building, and for energetic effort in raising the funds for construction.

St. Peter's church, of which the Rev. Lindsey Parker is rector, is making an earnest Lenten effort to pay off the remainder of its longstanding debt, now amounting to $13,680. The Sunday school has undertaken $1,000 of the needed amount, and pledges have already been secured from two private givers, for $1,500. These sums, with the $4,750 left in the bequest of the late Miss C. A. Waterbury, leave only $6,430 to be raised by the congregation, so that success in the effort is reasonably hoped.

On Sunday, March 8th, five members of the Brotherhood of St Andrew were received in a special service, at St. Chrysostom's church.

Last week the Bishop visited St. Michael's church, in the eastern district of Brooklyn, one of the mission stations under the oversight of Archdeacon Stevens. A class of 31 persons was presented for Confirmation by the Rev. Thomas McClintock, the clergyman in charge. A branch of the Girls' Friendly Society has lately been established, and a chapter of St. Andrew's Brotherhood is being organized. The congregation is steadily growing in numbers and toward self support.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

NEW ORLEANS.—Since the rectorship of the Rev. Dr. Knapp, the attendance upon the services at St. George's church has been so great that the church has not been able to accommodate the people, and steps are now being taken to build a new church and Sunday school room. It has not been decided where to build, but that advance can be expected at an early date.

The ladies connected with the different parishes have formed themselves into a Church Guild, the object of which is to see that the Children's Home of the Sisters of St. James is properly cared for and regularly supported. This asylum for orphan children is situated in one of the finest avenues in this city, and occupies almost a half square of ground. Sister Mary is the Superior. The Home has a chapel of its own and a chaplain from one of the city churches. The children under the charge of the Sisters visit all the churches in the city at different times. At present there are between 25 and 50 children cared for by the Church.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

ASHEVILLE.—A member of Trinity church writes: "It is with deep regret that the parishioners of this parish must witness the final retirement of Dr Jarvis Buxton, he having accepted a call to his old parish of Lenoir, N. C. For over 40 years he has been with us, coming to this town when the Church had but one communicant here. For this long period he has labored among us, building up the church by patient and unceasing toil and faithful preaching. In the pain of parting from his home here it must gratify him to know that he leaves behind him a monument in Trinity church that must ever recall his life-work here. He takes with him to his new sphere of labor the well-wishes and the prayers of many, who thus wish to show their appreciation of his work, their deep regret at his departure, and their interest in his future."

VERMONT.

WM. HENRY A. BISSELL, D.D., Bishop.

RUTLAND.—On the 2nd Sunday in Lent the Rev. Charles Martin Niles, rector of Trinity church, preached his first anniversary sermon. The work for the year has been 53 persons baptized, 55 confirmed, all most 800 parish calls made. Trinity Guild for women, who has for its object to interes all women in the parish in Christian work; from it committees are appointed by the president who is the rector, to take charge of certain lines of work on which they must report at each regular monthly meeting. There are at work now 13 such committees. There has been also organized the St. Theresa Literary Society which has about 75 working ladies; this has been a remarkable success as the parochal literary society in the diocese. Meetings are held once a month, the scheme of study is made out for a year in advance and parts assigned. There are on the register, 440 communicants. There has also been organized a parish class which is conducted by a layman, Mr. E. L. Temple, the treasurer of the diocese and also a member of the vestry. This class meets in the evening once a week, and numbers from 75 to 125 persons, it is a great aid to parish work. The subject under consideration now is the Prayer Book. The church has been remodeled at a large cost and a vested choir of over 30 men and boys introduced. There has been given, for all purposes, about $19,000. The parish and property was never in as good a condition as now. Thanks is due to the junior warden, Mr. E. P. Gilson, for the untiring zeal and energy with which he has worked in the matter of reouilding. This truly has been a year of fruitful labor to Trinity parish. There is in forming a chapter of St. Andrew's Brotherhood and plans are in hand for a parish building. The whole property, church, rectory, etc., is now valued at about $100,000.

MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

UPPER MARLBORO.—Some important changes and improvements in Trinity church have been made during the past two weeks. The large pipe organ has been removed from the gallery to the front of the church, thoroughly cleaned and repaired, the work being done by Mr. Otto, an organ builder from Baltimore. This necessitated some alterations and improvements in the chancel and the arrangements of its furniture. The circular rail has been removed, the choir seats placed on either side, the lecturn and prayer desk brought forward, and the chancel raised one step higher. A walnut rail made by Mr. Crandall, and resting upon beautiful brass standards from the Gorham Mfg. Co., of New York, will be added shortly. The church has been thoroughly cleaned, the boards removed from under the seats, which are now supported by center pieces, and kneeling stools have been made for all of the pews. The gallery henceforth will be used exclusively for the colored people who wish to attend the church. The Rev. A. S. H. Winsor is now in charge and his ministry promises to be abundantly blessed.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

ANSONIA.—Bishop Talbot, of Wyoming and Idaho, visited Christ church parish recently, and gave a stirring missionary address which greatly interested the large congregation present. A generous offering was made to aid in furnishing a hospital at Wallace, Idaho, and also the general work of the Bishop's jurisdiction.

On Sunday evening, Bishop Williams made his annual visitation and confirmed 28 candidates presented by the rector of the parish. The Bishop preached avigorous and helpful sermon from St. John xii:32. The superb work of the vested choir added largely to the enjoyment of the service.

WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

By the death of Mrs. Hetty J. Dibble, for 48 years a devout communicant in, and generous supporter of Trinity church, Marshall, the parish and community have had a great loss. Her children have promptly given an endowment to the parish of $2,000, to be known as the Hetty J. Dibble memorial. Such action is worthy of imitation. In many of our smaller towns as well as in our "down town" parishes, where by the death or removal of a few people, the Church might be seriously crippled financially, an endowment is a simple and thoughtful provision to keep the altar fires glowing in times of dearth.

MASSACHUSETTS.

BENJ. H. PADDOCK, S. T. D., Bishop.

The Rt. Rev. W W. Niles, D. D., Bishop of New Hampshire, will take the Confirmation during the month of March, and the Rt. Rev. L. Coleman, D. D., Bishop of Delaware those during the month of April.

WORCESTER.—The Rev. Charles J. Ketchum, of Boston, has charge of All Saints' church during the absence of the rector, the Rev. Alexander Vinton, D. D.

SOUTHBOROUGH.—The large rosewindow in St. Mark's church, will soon be filled with stained glass. Phipps, Slocum and Co., of Boston, are executing the order. It is a memorial of Miss Harriet Burnett, and is the gift of her former scholars.

SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

In Christ's church, Springfield, the rector, the Rev W. W. Steel, is delivering a series of lectures that are attracting large and attentive audiences on Sunday afternoons. The subjects are "Socialism," "Sydney Smith," "Christian Unity," "Ecclesiastical Architecture," "Milton," and "Cromwell." The first three have been delivered, and were very well received. They were deep in thought, vigorous in style, instructive to all who heard them. The remaining lectures are anticipated with much interest.

INDIANA.

DAVID E. KNICKERBACKER, D. D., Bishop.

Bishop Knickerbacker has just finished a very encouraging visit to the parishes and missions of S. W. Indiana. He began at Evansville the third Sunday in Lent, March 1st. At 10:30 A. M. he was at St. Paul's, the Rev. Charles Morris, rector, preached, celebrated the Holy Communion, and confirmed a class of 13 presented by the rector.

At 3 P. M. he visited the chapel of the Good Shepherd, a mission of St. Paul's parish, and confirmed a class of four, and at 7:30 P. M. he visited Holy Innocents' memorial church, the Rev. A. A. Abbott, rector, preached, received five to the Diocesan Roll of Honor, and confirmed 16 presented by the rector. At each of these services the churches were crowded, and offerings were taken for various diocesan purposes.

On Monday, March 2d, in company with the Rev. Charles Morris of St. Paul's, the Bishop visited St. Stephen's, New Harmony, and here the church has been reaping a great harvest of late. St. Stephen's is ministered to by the Rev. Mr. Morris, and under an arrangement made by himself and the Bishop, Mr. A. K. Glover, a candidate for orders, then a teacher in Evansville but now in charge at Crawfordsville, visited the mission a number of times in December and January, organized a Sunday school and addressed the people earnestly upon the subjects of Baptism and Confirmation. The result was that at Rev. Mr. Morris' visitation to the mission on Monday, Feb. 25, he baptized 19, and at the visitation of the Bishop, on March 2d, 25 more were baptized and 24 confirmed.

The Bishop's next visitation was to Mt. Vernon, Tuesday, March 3rd, when he was met by the Rev. A. A. Abbott, rector in charge. Here there is no church building, the Jewish synagogue having been rented for the Bishop's services. Two services were held, one at 3:30 P. M. and another a 7:30 P. M. Four were baptized and seven confirmed, one Confirmation being private. There is now a strong interest in the

Church, so that the members of this mission feel encouraged. They have on hand a very nice building fund and hope to have a church home of their own within a couple of years at least.

The Bishop closed this series of visitations at Princeton, Wednesday, March 4th. At Princeton there are a half dozen or more communicants at present under the ministry of the Rev. A. A. Abbott, who accompanied the Bishop on this occasion. Evening prayer was said in the large parlors of the Donald House, and the Bishop and the missionary in charge both made short addresses. The Rev. Mr. Abbott will give this mission an occasional service until further arrangements can be made.

Lent is being observed very faithfully in the diocese and the effect must be good on its general work. Four clergymen have been secured for vacant parishes to enter upon their work at Easter.

Prof. and Mrs. Lyon have transferred the Diocesan School for Girls at Indianapolis to the Rev. G. E. Swan and wife, under whose management the school must advance to still higher attainments and usefulness.

THE BISHOP'S APPOINTMENTS.

MARCH.

16. P.M., Oxford.
19. Evening. Kennard.
20. " St. James', New Castle.
22. Indianapolis: A. M., St. Paul's; P. M., St. Philip's; evening, St. George's.
23. 7:30 P.M., Connersville.
24. 10:30 A.M., Crawfordsville.
26—27. A.M. and evening, Grace, Muncie.
28. 4:30 P.M., Grace Cathedral, Indianapolis.
29. Indianapolis: 10:30 A.M., Grace Cathedral; 2 P.M., St. Paul's Sunday school; 3 P.M., Christ church Sunday school; 4:30 P.M., Christ church; 7:00 P.M., Holy Innocents'.

APRIL.

3. 7:30 P.M., Plymouth.
4. 10 A.M., Holy Communion, Plymouth.
5. 10:30 A.M., Trinity, Michigan City; 7:30 P.M., St. Paul's, Laporte.
6. 7:30 P.M., St. Paul's, Hammond.
12. 10:30 A.M., St. James', South Bend; 3 Paul's, Mishawaka; 7:30 P.M., St. John's, Elkhart.
13. 7:30 P.M., New Carlisle.
14. " " St. John's, Goshen.
15. " " St. John's, Bristol.
16. " " Angola.
17. " " Albion.
19. 10:30 A.M., Emmanuel, Garrett.
20. 7:30 P.M., Columbia City.
26. 10:30 A.M., St. Paul's, Jefferson; 7:30 P.M., St. Paul's, New Albany.

MAY.

3. 10:30 A.M., Trinity, Fort Wayne; 7:30 P.M., St. Andrew's, Warsaw.
4. Evening, Decatur.
5. " Bluffton.
7. A.M. and P.M., Marion. Gethsemane.
17 Indianapolis.

CENTRAL NEW YORK.

F. D. HUNTINGTON, S.T.D., LL.D., Bishop.

UTICA.—Bishop Huntington visited the church of the Holy Cross Sunday, March 1st, and administered Confirmation to a class of 24 persons, most of them adults. The church was crowded to its utmost, and the services were very interesting. Bishop Huntington preached a sermon from the text taken from the Gospel of the Day. After the Confirmation the Bishop briefly addressed the candidates, and the Holy Communion was celebrated. In the evening Bishop Huntington visited St. George's church, which was also crowded, and his sermon was on the text, "Lead us not into temptation." The sermon was a strong and helpful one, and was listened to with much interest. Confirmation was administered to a class of eight. Monday afternoon the Bishop visited Whitesboro.

PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

DU BOIS.—The Rev. M. S. Hemenway, who recently took charge of the mission here, is doing good work. Evening Prayer in the Central Opera House is largely attended by a working-class population, who by the aid of leaflets join heartily in the service. A Sunday school has been organized, and has an attendance of over 60 scholars. The young men of the church of Our Saviour are establishing a chapter of the Brotherhood of St. Andrew, and have applied for a charter. Mr. C. W. Redfern, who for some time has been acting as lay reader, has been accepted as a candidate for the diaconate.

THE BREAD OF LIFE.

BY C. H.

[This poem was found in an old copy of *The Church Weekly*, and is republished by request.]

I kneel before His altar throne with lowliest love and fear;
I hail His sacred Presence, my Saviour hidden here;
I lay my heart before Him, to be moulded at His will;
He calms its restless throbbing, and whispers: "Peace, be still."

I tell Him all my weariness, I show Him all my grief,
The anguish that oppresseth me, the woe without relief;
And softly comes the answer back, as His servant draweth nigh
To feed me with the Bread of Life: "Be not afraid, 'tis I."

He gives His glorious Body to be my saving Food,
My thirsting soul He quickeneth with His most precious Blood;
The feast prepared in Heaven, which angels may not share,
Yet me, the child of want and sin, He deigns to welcome there.

I possess Thee now, my Saviour, Who hast come to cleanse my soul,
To soothe the broken-hearted, to make the wounded whole;
No more shall grief oppress me, in vain shall foes assail,
For Christ Himself is Sword and Shield, in Him I shall prevail.

"He that eateth Me shall live by Me," I cannot doubt His word,
My life is mine no longer, I live in Christ my Lord,
The eye of faith beholds my God, though the eye of sight be dim,
Since Jesus dwelleth in me now, my life is hid with Him.

MAGAZINES AND REVIEWS.

Leonard Scott Company reprints, February: *The Fortnightly Review* has already made itself felt in the leading dailies who are quick to recognize commanding discussions; and nowhere are they more fearless and seasonable than in these great reviews Here are eleven papers, eight of them certain to be widely read, and some of them to provoke widespread consideration. That merciless expositor of Russian social maladministration under the signature E. B Lanin, unfolds another chapter of horrors under the heading, "Russian Finance; the Racking of the Peasantry." The late leader of the Liberation party of Ireland as an object of popular indignation gives rise to a spirited and rather unsavory discussion on "Public Life and Private Morals," in the course of which we are pained to note a general disposition among English writers to condone or minimize the immoralities of leaders in political life. Sir Henry Pottinger writes of wood-craft and hunting, quite in the humor of old Christopher North, with the cultivated eye of artist and naturalist. The horse has at last found his way into higher literature abroad, as well as at home, and the Duke of Marlborough discourses amiably, and with keen appreciation of "The Farms and Trotting Horses of Kentucky." Nothing could be more scholarly or gracefully treated, than Grant Allen's delightful paper on "The Celt in English Art;" one of the few who write about art without mystification, or muddying the currents of perspicuous language and thinking, his conclusions here are exceptionally suggestive and instructive.

The Nineteenth Century, February, opens with a searching acidulous paper on "Cardinal Newman's Skepticism," by the agnostic Leslie Stephens, who has no difficulty in making out a strong case, through his multiplied citations from "Tracts for the Times," in which Newman invalidated the sacred Scriptures for the benefit of his ideal Catholic Church, to the endless comfort of modern skeptics, thus converting his garrulous recitation of incongruities, difficulties, and things hard to be understood, into a deadly battery, charged and trained by Christian priests themselves, but now turned with destructive fury against the authority and divine inspiration of the divine Word itself, by such as Leslie Stephens and his agnostic and infidel followers. "The Tyranny of the Non-conformist Conscience," is another contribution to the moral determinations of public life, as introduced by the Parnell case, a paper creditable to the moral sensibilities of the dominant social judgment of the British nation. "Turnerian Landscape an Arrested Art," by A. W. Hunt, should help art-students. There is a Japanese paper, from a Japanese, and Dr. Jessopp, that most facile master of musical picturesque English, contributes another prose-poem, "Pity the Poor Birds!" Why have not Dr. Jessopp's exquisite magazine papers been collected and printed together long ago? The ever watchful and unconquerable Mr. Gladstone sends a reply to Prof. Huxley on the "swine miracle" entanglement, which must prove a final word.

The Kindergarten, Alice B. Stockham & Co., Chicago. Let us who have children, or who love and care for them, rejoice that the old times are verily changed for them, and inexpressibly to their joy and gain. "To get rid of the young ones" "to keep them out of danger and mischief," were the hard, comfortless restraints of the old-time school, "infant" or otherwise, mainly utilized by over-worked and impatient mothers, and not so very long ago. But, thanks to Froebel and his zealous kindergartners, this episode of barbarism and ignorance is rapidly passing away. In furtherance of this blessed point-objective, is *The Kindergarten* published, and its pages are filled with seasonable wisdom and such helpful counsels and encouragement as must stimulate and invigorate systematic work for the training of little children. To get down to the range of their sympathies, their awakening sensibilities and intelligence, to the hunger and necessities of their affections—in short, to understand little children, at once, is the most difficult and the noblest of ministries. In all homes blessed by their presence, *The Kindergarten*, and its affiliated group of publications, should find welcome.

The Church Eclectic for March contains: Forrester's Christian Unity, by the Rev. J. S. C. Weills; Church of the Future in America, Part II., by the Rev. Dr. Hopkins; Bishop Ellicott on the Lincoln judgment; "The Faithful Departed," by the Rev. Green Armytage; Exegesis of Gal. II., 1-11., by the Rev. W. Gardam; Changes of 1890—*Literary Churchman;* Wesleyan Methodist Orders; "Intellectual Iconoclasm, by Dr. Arey: The Study of Greek—*John Bull*; Church of England Purity Society—*Church Review;* Bishop Churton's Missionary Foundation—*Church Review;* "The Lincoln Judgment on Altar Lights;" Bishop Chinnery-Haldane on the Ministry; Miscellany; Correspondence; General Notes; Summaries. W. T. Gibson, D. D., LL. D., Utica, N. Y.; James Pott & Co., 14 Astor Place, New York.

THE WRITERS OF THE NEW TESTAMENT; Their Style and Characteristics. By the late Rev. Wm. Henry Simcox, M. A., rector of Harlaxton. The second part of the "Language of the New Testament." New York: Thomas Whittaker. Pp. 190. Price 75 cts.

The work is printed from MSS. which the scholarly author left ready for the press, and is issued by his brother, forming the latest in the series of the Theological Educator, which is under the editorship of Dr. W. Robertson Nicoll. It will be a valuable gain to the clergy and other students of the sacred Text.

REASON AND AUTHORITY IN RELIGION. By the Rev. J. Eacbridge Sterrett, D.D., Professor of Ethics and Apologetics in Seabury Divinity School. New York: Thomas Whittaker. pp. 184. Price, $1 00.

Prof. Sterrett's new work is in three parts: 1, Reason and Authority in Religion; 2, The Psychological Forms of Religion; 3, Religion as Willing. A philosophical, keen and clever mind has given us in brief form, one of the most satisfactory studies upon these important topics that we have ever tried. Much that is said and written upon them today is very hazy and bewildering, but Dr. Sterrett clears them as by a sun's ray, dissolving doubt and pointing with unmistakable forthrightness to those foundations for reasonable belief upon whose eternal certitude a man may surely build his life of faith.

CROWDED OUT O' CROFIELD; or the Boy who made his Way. By William O. Stoddard. New York: D. Appleton & Co. Pp. 261.

The present is an excellent companion volume to Mrs. Butterworth's "Log School House on the Columbia," recently noticed in our columns. It is gotten up in the same style, with "pictures to match," and is as pleasant to handle as to read. Mr. Stoddard knows how to tell a story, and he keeps the reader wide awake in traveling over the ground with Jack Ogden, the hero. Young readers, especially that large class of American boys, who see and know that they have before them their own way to make through the world, and are eager to enter on the fray, will follow Jack in his adventures with intense interest. As Jack had a sister Mary, quite as bright as himself, our girls will find many pages of interest to them likewise.

HINTS ON CHILD-TRAINING. By H. Clay Trumbull, editor of *The Sunday School Times*; author of "Teaching and Teachers," "Yale Lectures on the Sunday school," etc. Philadelphia: John D. Wattles. 1890. Pp. 311. Price $1.

With modest candor the author, in his preface, disclaims any attempt at a systematic treatise on child-training, frankly confessing that he "had lots of theories before he had any children" and that "every suggestion in these hints is an outcome of experiment and observation in his life as a father and a grandfather, while it has been carefully considered in the light of the best lessons of practical educators on every side." Some of the chapter titles are suggestive of the character of these hints, viz: "Will-training rather than Will-breaking;" "Letting Alone as a Means of Child Training," "Denying a Child Wisely," etc. Those who know anything of Dr. Trumbull will not need to be told that any words he may write on such subjects, are certain to be words worth heeding. We cannot recommend the book too strongly.

AIDS TO SCRIPTURE STUDY. By Frederic Gardiner, late Prof. in the Berkeley Divinity School: Boston and New York: Houghton, Mifflin & Co.

This modest little book is in reality a very useful manual of hermeneutics, fully abreast with the best modern scholarship and recent discussions bearing upon questions of interpretation. The style, moreover, is simple, clear, and engaging. In the introduction comprising some sixty pages, the author treats of the various theories of the Scriptures; whether they contain errors moral, mental, or physical; the use of popular language in them, the account of the Creation, the idea of God, discrepancies in the Gospel narratives, alleged false logic in the apostolic writings, the commendation of Jael, and many similar points. The following chapters give the various "Aids," such as a "General Knowledge of the Scriptures," "Geography," "History of Scripture times," "Archæology and Antiquities," "Knowledge of Natural Science," "Original Languages," "Textual Criticism," "Personal Qualifications of the Interpreter," etc; while a second part treats of the application of these aids in the practice of the art of interpreting. It is remarkable how much valuable and suggestive matter has been packed within the covers of a little book of 280 pages. The work is to be heartily recommended to all students of the Bible.

MY NOTE BOOK. Fragmentary Studies in Theology. By Austin Phelps, D. D New York: Chas. Scribner's Sons; Chicago: S. A. Maxwell & Co.

This posthumous work of Prof. Phelps' is introduced in a prefatory notice by his daughter, the well known author of "Gates Ajar." It contains a series of notes of a more or less detached character on theo-

logical and related subjects. The author was not influenced by the new Andover school. He rejects the idea of probation after death. He has some strong words in defence of Calvinism. Nevertheless, in many places he exhibits a tolerance and freedom of thought which have not always been associated with that rigid system. His remarks upon the love of God as manifested in nature, are very striking. On p. 259, occurs a passage on the religion of childhood almost entirely in accord with the mind of the Church and as entirely opposed to the ordinary sectarian view. The remarks upon the southern question on page 312, might be studied with profit by some of the Massachusetts statesmen. The book is one for the study table, to be taken up at intervals in spare moments. We can imagine that it will be particularly acceptable to those who, as students, sat at the writer's feet.

HINDU LITERATURE, or the Ancient Books of India. By Elizabeth A. Reed. Chicago: S. C. Griggs & Co. 1891. Pp. 410. Price $2.

Our thanks are due to Mrs. Reed for puting forth this condensation of the enormous mass of literature that is comprised in the ancient books of India. When one considers that half a century is required to study simply the Puranas in the original Sanskrit, and that a whole year is necessary to obtain an intelligent idea of their contents from the digest of Prof. Wilson, one begins to estimate the value of this volume, which puts within one's grasp the contents of the Vedas, the Brahmanas, the Upanishads, the Ramayana, the Maha-Bharata, the Puranas, etc., which are to most readers, we fancy, little more than formidable names. The labors of Sanskrit scholars are reviewed with simplicity and clearness, a concise view of the great Indian epics is taken, their literary importance is discussed, their age, time when written, the main lines of thought, their place in the world's history, their contents and teachings, are carefully considered, and their character and scope are illustrated by copious extracts. The authoress states that her primary object is accuracy of statement, and to this end she has consulted the highest authorities. The chapter on "Krishna" has been carefully revised by Sir M. Monier-Williams, and other parts of the copy by Prof. F. Max Muller. We are gratified to find that the important topics suggested by Hindu literature are discussed from a Christian standpoint, and the high superiority of the Christian Scriptures over the sacred books of India is clearly proved. We feel sure that many will be attracted to the beauties of Hindu literature by this charming volume, and that it will be of real service to careful students in this field of thought. No one can have any excuse now for ignorance in regard to the sacred book of India.

IT is not too early to be looking out for Easter cards and booklets, and of course many of the favorites will be found among those of Messrs. L. Prang & Co., Boston. The booklets, this season, are made in the form of flowers illustrated by the contents, poetical and pictorial; such as Whittier's May flowers, Herrick's Daffodils, Easter Lilies from the Poets' Garden. The prettiest of all the cards we have seen is in the form of a harp with strings and decorations of gold, and a satin back-ground, whereon are painted pansies and a group of singing children.

IT is proposed to issue a series of "Studies in Christian Biography" devoted to workers and thinkers of the Church in ancient, mediæval, and modern times. The first volume will contain sketches of St. Augustine and St. Chrysostom by Philip Schaff, D.D., and is announced for publication next week by Mr. Thomas Whittaker.

MR. THOMAS WHITTAKER will soon issue the Bohlen Lectures (1890) by the Bishop of Iowa, on "The Constitutional History of the American Church."

BRENTANO BROS., 204 and 206 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

THE flower beds and the vegetable garden will soon need attention. Even before the preparation of the ground, plans must be made, seeds and bulbs must be ordered, and many things must be considered, relating both to use and ornament. For the latter we can commend "Home Floriculture," for house and garden, by Eben E. Rexford. To name the publisher is to guarantee the value of the work. James Vick, seedsman, Rochester, N. Y., is sponsor for this "spring poem." The public will thank him for this, as well as for many other favors.

We improve this opportunity to call attention to the following reliable firms who issue attractive catalogues of seeds, plants, and bulbs:

PETER HENDERSON, 35 Cortland St. N. Y. City.
Barnard's Tested Seeds, W. W. BARNARD & CO., 6 and 8 N. Clark St., Chicago.
D. M. FERRY & Co., Detroit, Mich.
L. L. MAY & Co., Seedsmen and Florists, St. Paul, Minn.
JOHN LEWIS CHILDS, Floral Park, Queens Co., N. Y.
JAMES VICK, Seedsman, Rochester, N. Y.
JOHN A. SALZER, La Crossv, Wis.
THE DINGEE AND CONARD CO., West Grove, Pa.

BOOKS FOR LENT.

THE WAY OF THE CROSS. With Illustrations from the Stations in Antwerp Cathedral. Meditations by C. N. Field, mission priest, S. S. J. E., Officer of the Iron Cross, 2021 Cherry street, Philadelphia. Paper cover. Price 25 cents.

AT THE FOOT OF THE CROSS. Seven addresses on those who gathered around the foot of the Cross, together with a new form of service for the Three Hours' Devotion. By W. Henry Jones, Vicar of Mumby. London: Skeffington & Son; New York: James Pott & Co.

SELF DISCIPLINE. Six Addresses.

THE GOSPEL WOES. Lent Sermons.

THE WORDS FROM AND TO THE CROSS. Meditations for Holy Week and Good Friday. By the Rev. A. C. A. Hall, S. S. J. E. New York: James Pott & Co., 14 and 16 Astor Place.

BEHOLD THE MAN. By Franz Delitzsch. Translated by Elizabeth Vincent. New York: Thomas Whittaker. Price 50 cents.

NEW MUSIC.

From Novello, Ewer and Co., New York, "O come near to the Cross," by Charles Gounod; literally a Good Friday meditations, 17 pages long, for a chorus choir; it is in perfect sympathy with the day and week; exceedingly eloquent and devotional in its liturgic spirit; requires very delicate and intelligent delivery, and is exclusively fitted for thoroughly trained choirs, and no others should attempt it; has permanent value and beauty like most of Gounod's sacred music. "The Crucifixion," a meditation on the Sacred Passion of the Holy Redemer, music by Dr. Stainer, and "Passion service," for the season of Lent, by Dr. Gaul, are of course familiar to all cultivated choir masters; same publishers. Also for Easter, "Awake, my glory," by J. Barnby; new, very plain in form, developing a simple, yet effective motive, key of G, closing with a strongly written chorale, and certainly a desirable acquisition and within the capabilities of almost all choirs. Also "Christ is risen," by J. Maude Cramer; more elaborate and picturesque in form yet not beyond choirs of average ability; also "The Lord is King," anthem for tenor solo and chorus by Henry John King; modern in form with a billowy, richly colored accompaniment and should prove very effective under intelligent treatment.

From Charles Bobzin & Co., Detroit. Five Carols for Easter, by Edward T. Remick. The composer has selected admirable verses, and the lovely carols that have grown under his art, fairly sing for themselves; children will sing them easily, and with delight. *Benedicite Omnia Opera*, a shortened form following ancient liturgic usage, by the same composer, director of St. John's church, Detroit, under which the response, "Praise Him," etc., occurs but three times; a scholarly and meritorious setting.

From M. Leidt & Co, 32 E. 17th st., New York, "Easter Flowers, Easter Carols," spirited and singable, by Theo. G. Beach. "The Lord has risen," solo, chorus and organ, by Amerigo Gori, lyric in feeling, abounds in striking yet legitimate contrasts at once brilliant and impressive; requires delicate and careful delivery. "Christ our Passover," by Horatio W. Parker, organist at the church of Holy Trinity, New York. This exceptionally strong and very valuable composition was briefly noticed a year ago, but the publication was so delayed that it practically became unseasonable. Further examination easily establishes the more than favorable conclusions we reached at the time; and we do not hesitate to commend this sterling anthem to all appreciative and well-schooled choirs. It should be found in every repertory where the best things are sought.

From Clayton F. Summy, Chicago. *Venite* in E♭, by C. A. Havens, a strikingly picturesque, if not dramatic, interpretation of the canticle; not in "ecclesiastical," but in free, modern form, with strongly contrasted passages, in chorus, unison, and solo; must prove acceptable where elaborate choir singing prevails. The *Jubilate*, same signature, is less demonstrative in form, and, like the *Venite*, is treated in a musicianly way. "Hosanna to the Prince of Light," an Easter anthem, by W. L. Blumenschein, abounds in chorus and solo contrasts, rich in harmonic coloring, after the higher German types of religious composition, the accompaniment being almost an organ sonata, with pedal staff, requires a strong choir, and a strong organist. Also, Smedley's collection of one hundred chants; 56 single Anglicans, 26 double Anglicans, and 18 Gregorians, printed in a neat, legible form, carefully selected, and perfectly trustworthy, (and enough), for any choir.

From G. Schirmer, New York. *Te Deum* in F, by John White, organist of the church of the Ascension, New York. Something well worth the study and the singing; stamped with creative, independent vigor, artistic refinement, deep bearing, with tender feeling for mediæval art and churchly reverence, throughout. It will not tickle the ears or charm the fancy of meretricious, superficial criticism, but it will delight more and more, earnest, intelligent, and thoroughly religious worshippers. It has exceptional staying power, and we commend it, unreservedly, to our choir-masters and organists who are hungry for unconventional, invigorating, and structurally nobly work.

THE LIVING CHURCH.

SUBSCRIPTION DEPARTMENT.

During January and February, THE LIVING CHURCH offers special inducements to local canvassers. On examination of the following list it will be seen that by a little exertion a church or choir guild may secure needed articles of furniture or decoration, for chancel, library, choir room, and study. Any bright boy or girl, indeed, with the endorsement of the rector, can work for the church in this way and secure these articles as memorials or offerings. Only one person in each parish will be entitled to work under this offer. Money must in all cases accompany the orders, $2.00 for each name, but the choice may be deferred until the work is all done.

It is hoped that rectors will kindly aid in this work by commending it from the chancel as one in which they take an interest, and in which the parish will profit.

A clergyman writes: "Our Hymn board arrived here on Saturday, and it is a splendid piece of Church furniture. It is far larger and better than we expected, and everybody is delighted with it. We have gained in two ways, viz, getting the Hymn board, and also (which is of the greatest importance to the parish) getting more readers of THE LIVING CHURCH. I consider THE LIVING CHURCH of great importance in my parish, for people can't be readers of it very long and not improve in Churchmanship. I always try to induce my people to subscribe for it. Please accept our thanks for your generous gift."

The regular cash commission at all seasons is 50 cents for each new subscription. Those who prefer to work for this may do so.

The following offers, it should be understood, are for *new* subscriptions secured and paid within the time specified:

No. 1. FOR 2 SUBSCRIPTIONS—
1 Alms Basin, plush centre;
or 1 Pr. of Flower Holders;
or 1 Altar Desk, wood;
or 1 Ivory Cross, 1¾ in. high.

No. 2. FOR 4 SUBSCRIPTIONS—
1 Pair Altar Vases, 5 in. high;
or 1 Hymn Board, No. 844;
or 1 Pair Alms Basins, wood;
or 1 Bread Cutter and Knife in Case;
or 1 Pair Glass Cruets;
or 1 Chalice Spoon, Silver.

No 3. FOR 6 SUBSCRIPTIONS—
1 Pr. Altar Vases, 7½ in. high, No 1;
or 1 Pr. Vesper Lights, 3 Branches;
or 1 Credence Shelf;
or 1 Alms Chest;
or 1 Silver Baptismal Shell;
or 1 Silk Banner;
or Nos. 1 and 2 (above).

No. 4. FOR 8 SUBSCRIPTIONS—
1 Lectern, wood;
or 1 Pr. Altar Vases, 7½ in high, No 2;
or 1 Silver and Pearl Baptismal Shell;
or 1 Brass Altar Desk, No 1;
or 1 Pulpit Lamp;
or 2 Reversible Silk Stoles, 4 Colors;
or Nos. 1 and 3 (above).

No. 5. FOR 10 SUBSCRIPTIONS—
1 Pr. Altar Vases, 9 in. high;
or 1 Brass Altar Desk, No. 2;
or 1 Hymn Board, No. 191;
or 1 Altar Cross, 16 in. high;
or 1 Prayer Desk;
or 1 Silk Banner;
or Nos. 1 and 4 (above).

No. 6. FOR 15 SUBSCRIPTIONS—
1 Font, wood;
or 1 Processional Cross;
or 1 Pr. Vesper Lights, 5 Branch;
or 1 Brass Alms Basin;
or 1 Apostle Spoon, silver and gold;
or 2 Silk Chalice Veils and Burses, reversible, 4 colors;
or Nos. 1, 2, and 4 (above).

No. 7. FOR 20 SUBSCRIPTIONS—
1 Bishop's Chair;
or 1 Stall and Prayer Desk;
or 1 Brass Altar Desk, No. 3;
or 1 Pr. Vesper Lights, 7 Branch;
or 1 Processional Cross and Staff;
or Nos. 1, 2, 3, and 4 (above).

No. 8. FOR 30 SUBSCRIPTIONS—
1 Altar, wood;
or 1 Pro. Cross, jewelled;
or 1 Altar Cross, 22 in. high;
or 1 Font Jug, polished Brass;
or 1 Silk Banner;
or 1 Pr. Altar Vases;
or Nos. 5 and 7 (above).

No. 9. FOR 50 SUBSCRIPTIONS—
1 Altar Cross, 30 in. high;
or 1 Alms Basin, silver-plated;
or 1 Altar Cross, 36 inches high;
or Nos. 7 and 8 (above).

No 10. FOR 100 SUBSCRIPTIONS—
1 Meneely Bell, 350 lbs.;
or 1 Cabinet Organ;
or 1 Brass Lectern, oak shelf;
or Nos. 7, 8, and 9 (above).

Other combinations may be made enabling parishes to secure what is most needed for the church.

Address
REV. C. W. LEFFINGWELL.
Editor and Proprietor.

The Living Church.

Chicago, Saturday, Mar. 14, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

Subscription, Two Dollars a Year.
If not paid in advance, $2.50.
TO THE CLERGY, ONE DOLLAR A YEAR.

Advertising Rate, per Agate Line, 25 cts.

Notices of Deaths, free; Marriage notices, Obituaries Resolutions, Appeals, Acknowledgments, etc., three cents a word, prepaid.

CHANGE OF ADDRESS.—Subscribers should name not only the post-office to which they wish the paper sent, but also the one to which it has been sent.

RECEIPTS.—The label indicates the time to which the subscription is paid; no written receipt is needed. If one is desired, a postage stamp must be sent with the request. The change of date on the label may not appear for two or three weeks after the renewal.

DISCONTINUANCES.—If no request to discontinue the paper is received, it will be continued. A subscriber desiring to discontinue must remit the amount due for the time that it has been sent.

FOREIGN.—Subscribers in England will please note that 10s-6d is the amount to be forwarded for one year's subscription and pre-payment of postage. Money orders should be made payable to THE LIVING CHURCH.

EXCHANGE.—When payment is made by checks, except on banks in the great cities, ten cents must be added for exchange.

Address THE LIVING CHURCH,
162 Washington St., Chicago, Ill.

ONCE upon a time, say two months ago, to be precise, a man was accused of stealing a horse. He was put upon his trial; the prosecutor stated the facts in the case. The defendant then acknowledged his guilt. He said he had stolen the horse with the purpose of converting society to his belief that it was not stealing to steal a horse. When the defendant had finished, the case was given to the jury, and the jury is still out, trying to decide if stealing a horse is horse-stealing. The defendant is a citizen of Ohio, and has written a book to prove that stealing horses is a perfectly honorable and legitimate occupation, as viewed in the light of a so-called "higher criticism" and the doctrine of evolution.

IT is a well-known expedient of infidel controversialists, like the notorious Ingersoll, first to travesty the Christian religion and then attack it. The same method is being pursued at present by the leaders of the very "liberal school" within the Church in their attack upon Church principles. Thus the orthodox position in the Church is represented to be the assertion of these Catholic principles: "The Apostolic Succession, plenary inspiration, and everlasting punishment." What a travesty to omit the Incarnation, the key stone of all, and to refuse to recognize the fact that the maintenance of the Apostolic Succession is for the sake of the doctrine of a visible Church, of divine authority in religion, and the preservation of truth. The expression, "everlasting punishment," is enunciated in all its baldness, because it is well-known that it will be taken in the Calvinistic sense, and without the Christian theodicy with which the Church accompanies it. But we have little doubt that many of these men have never known what the doctrine of the Church is, except as misrepresented by her enemies. They have sucked in from the first a teaching hostile to the Church of their vows.

IT was reported some years ago that in a certain seminary a club of students met from week to week with the connivance of their professors, to read and discuss such writers as Martineau, Freeman Clarke, and kindred spirits, to the neglect of the studies which would help them to a knowledge of the theology of their own Church. Some of the students of that association are now leading lights in the rationalistic movement which is struggling for a recognized place as a "school" in the Church. We assert, in the face of all claims of liberal thought, that such a method is immoral, even from the purely rationalistic standpoint. It is a right of the human mind, first to be made aware of the principles of religious or other thought with which it finds itself connected, and it is the duty of such a mind, even to the achievement of its true freedom, to know first the real character and defences of that system which, through education, it has at least implicitly received, before it enters upon the positive study of a new and foreign system. The ethics which govern our mental processes require that the presumption should be respected which gives the religion or the non-religion of our early training the first claim upon our thought. A method which does not recognize this principle, so far from being the vindication of liberty, is the assertion of caprice. The mind which disregards it simply exchanges one form of "slavery" for another; for, paradoxical as it may seem, "free thought," so-called, is just as much slavery as any other thought when it has been embraced in disregard of the highest morality.

IT was felt by many that when Bishop Blyth accepted the charge of the English Mission in Jerusalem he would find himself confronted with some difficult problems. That apprehension has been fully verified. This bishopric has always been an anomalous institution, having been founded at first in connection with a curious project of the English government for uniting the Lutheran and Anglican bodies. This plan fell through, as it was bound to do, but the bishopric has continued in existence. It seemed to some that it would be harmless enough if its work should be confined to English residents of Palestine, and to the missions among Jews and Mohammedans. Bishop Blyth appears to have accepted the position upon this understanding. But it has not taken him long to discover that the London Church Missionary Society, which contributes a large number of the clergy to that field, maintains a different policy. Schools and missions ostensibly for work among the Jews and Musselmans are really carried on for the purpose of making proselytes from the Orthodox Eastern Church. This very naturally irritates the authorities of that Church, and goes far to destroy the amicable relations which had been established between the local bishops and the Anglican Communion by the persevering endeavors of our own Dr. Hale and various representatives of the Church of England. It also threatens to thwart the large-hearted plans of the best Anglican authorities to aid the Oriental Churches in reviving education among their down-trodden people, thus paving the way for the gradual reform of undeniable corruptions and abuses which ages of ignorance have brought in. It is, moreover, directly in the face of the declarations of the Anglican conference on relations with foreign Churches.

IN attempting to rectify this state of things, Bishop Blyth was soon brought face to face with the disagreeable fact that many of his clergy did not acknowledge his authority. They were appointed by the London Church Missionary Society, and took their directions from that body. Consequently, after a vain attempt to correct the evils which hampered him and to turn the schools and missions to their proper use, he has appealed to the Church at home in a published charge in which he clearly unveils the whole situation. It might be supposed that this would bring the Missionary Society to its senses, but that anticipation has not been realized. The Church Missionary Society has made a reply to the Bishop's charge which is simply a cool defiance. They will pursue their own policy and compel the missionaries whom they support to do the same, without any regard to the Bishop. Mr. Athelstan Riley, who has taken so influential a part in Anglican relations to the Oriental Church, characterizes the policy of the society as an attempt to commit the Church "to a definite and deliberate course of schism in the Eastern Patriarchates", and to undermine "the position of the whole Anglican Communion" "by a line of action in the East precisely similar to that of the Church of Rome in England." In this, as in so many other cases, it makes a wonderful difference whose ox is gored!

THE CHURCH IN WALES.

Recent dispatches from England bring the news that the long mooted question of disestablishment in Wales was finally brought to a head on the 20th of last month by the introduction into Parliament of a resolution in its favor. The resolution was rejected by a vote of 235 to 263. The measure is ostensibly in the interests of the Welsh Dissenters who are alarmed at the progress which the Church is making of late in the ancient principality. It is clear that it is instigated much more by hostility to the Church than by regard for the Christian religion. The organization of the Church and its endowments give it a permanence which is lacking to the dissenting bodies amongst whom self-sacrifice has never risen to the height of providing adequate endowments for the maintenance of their societies. They aim, therefore, to deprive the Church of one of its advantages by stripping it of the property which it has held since the dawn of history. With the religious antagonists of the Church are joined the infidels of the liberal party, who are actuated by simple hostility to the Christian religion, and who desire above all to see the Church of England itself deprived of its endowments and church buildings, and brought down, as far as may be, to the level of the voluntary societies of recent date.

To those who know something of Mr. Gladstone's former principles, and have continued, in spite of his course in connection with the Irish Church, to have some lingering hope that he would stop short of the last enormity, the spectacle which he presented in Parliament on the evening of February 20th, is sorrowful enough. The persons who prepare the cable telegrams for transmission to this side of the water seem to have been as much struck by his jaunty appearance, "his careful dress," "the flower in his button-hole," and the like, as by the speech which he delivered on that occasion. At any rate in the specimens we have seen, they devote as much space to the one as to the other. The argument as briefly presented in these reports, seems to have turned upon the relative numbers of Dissenters and Churchmen. To such an argument as this there are two answers to be made, first, it does not seem a very good reason for the confiscation of property which is the real meaning of disestablishment, that the numbers of those who hold it are fewer than

of those who do not hold it. In fact, such an argument savors strongly of socialism. The other answer is that, if English papers are to be believed, it is by no means so certain that such wide disparity exists. It appears that the leaders of the attack upon the Church in Wales have resolutely opposed anything like a fair religious census. This makes the second reported argument extremely suspicious.

Every student of history knows that the Church in Wales was in existence when Augustine arrived in England, in 597. It was the remnant of the early British Church which was known as early as A. D. 200. It is mentioned by Tertullian at that date, and a little later by Origen. Under the Diocletian persecution at the end of the third century, martyrs suffered there. Bishops of York and London were present at the council of Arles, in 314, and their signatures were attached to the acts of that council as they have come down to us. Britain was faithful to the Catholic Faith and to St. Athanasius during the Arian controversy, and though some of its bishops were terrified and deceived into signing an heretical document at the Council of Ariminium, in 359, before 363 St. Athanasius had received assurances by letter of the adhesion of the churches there to the Nicene Faith. From that time forward the references to British Christianity are numerous up to the period of the withdrawal of the Romans. St. Patrick, the apostle of Ireland, was a Briton, and about the year 560 we find record of a mission of the British Church to Ireland to restore the Faith. The Saxon invasion gradually destroyed the earlier civilization and religion through the larger part of England, while the remnant were driven to the westward, especially into Wales. When Augustine arrived in 597, he found seven bishops and a large number of learned men According to Haddan and Stubbs (Councils, etc.), there is no trace in the Church of Wales of any other system than that of diocesan episcopacy. The abnormal arrangement of the Irish and Scotch Christians never obtained there. It is well known that the Welsh bishops refused to unite with Augustine and the Church of the Saxons. This independence continued long after the Saxons gained control of Wales, and it was not until the beginning of the ninth century that they conformed to the rest of the Western Church in regard to the keeping of Easter. They still continued for some time after to maintain ecclesiastical independence of the Church of England. According to Haddan, the Welsh had originally no archbishop or metropolitan, but in the twelfth century, not willing to accept the jurisdiction of Canterbury, a claim of primacy in Wales was set up in favor of the see of St. David's, and in the year 1135, Bernard, bishop of that see, applied to the pope for a pall, the symbol of metropolitan authority. It was not until the end of the thirteenth century that the union was consummated, and Wales finally included within the province of Canterbury.

The Welsh Church, it will thus be seen, is the lineal descendant of the oldest Church in Britain, and its present sees dates back to the prehistoric period. The Church property in like manner, or at least the greater part of it, has been its possession from the earliest time. It was not seized by force nor conferred by Parliament but was bestowed upon it by kings, nobles, and landed proprietors long before parliament came into existence. We suppose there is no property in England which has been in the same hands so long. By no right can it be alienated except the right of the stronger—a right which may be brought to bear against the property of laymen no less than that of the Church.

It is asked, why then should this attack be made with such determination at the present time? Is not the Church open to just complaint on the ground of neglect of duty? The answer is that there was a period when this charge might have been made with only too much truth, when English bishops were placed over Welsh sees and English priests intruded into Welsh parishes, men who were ignorant of the language of their people and otherwise out of touch with them. The remedy for this would seem to have been the restoration of the archbishopric of St. David's and the comparative independence of the Welsh Church. But during the period referred to, though dissent grew and flourished, little complaint was heard. For many years past the Church has been rousing herself to more vigorous action. Bishops and incumbents have been chosen with reference to the work they have to do. Consequently the Church has been advancing with great strides, drawing the people from all sides. The revival which has affected the rest of the Church of England so wonderfully, has spread into Wales also. Only time is required to win back the bulk of the population to their allegiance to the old Church, in whose possession we should suppose every true Welshman would find his greatest glory and pride, the Apostolic Church of ancient Britain. But it is in this very revival and advance that the true secret of the opposition lies. It is not because the Church is recreant to her duty, neglectful and dead, but because she is only too faithful and active that her enemies have arrayed themselves against her. They see that it is now or never with them, that in a few short years it will probably be impossible to check her progress. But English statesmen are fully aware that the disestablishment of the Church in Wales, is a direct step to the same end in England, and more thoughtful people who know that parliament never endowed the Church, cannot fail to see that parliament can not alienate ecclesiastical property, except upon principles which would render the tenure of all property unstable. When the buildings and estates of the Church have been seized, and its incomes destroyed, it will be time for all landed proprietors to set their houses in order, for in such a case it cannot be hard to see where the next blow will fall.

EVENING SERVICES.

BY THE VERY REV. H. MARTYN HART.

The subject is never worn out; Boniface relates the query of Bishop Courtney, as to how it comes to pass that our Roman friends manage to fill their churches several times a Sunday. The Bishop is quite capable of returning answer unto himself, and no doubt he did. The Roman Church says to her votaries: "This do and thou shalt live," and one of the prominent elements in the doing, is attending Mass once a Sunday and its concomitant confession. And if a Roman Catholic does not comply with this rule, he or she ceases to be a "good Catholic," and runs a strong chance of dying without the offices of the Church, which has about it a very uncanny dread. Hence the great majority of Romanists are careful to attend Mass. But let Boniface make enquiries about Vespers, and see how it fares then! Your correspondent has his nostrum. I wonder whether he be a clergyman? He proposes that every church shall have a schedule of services, and an assistant for each service, who shall be the "parson" of that service, and hence be responsible for it, and stand or fall by its success or the other. Very well, but by this token I conclude Boniface has only a priestly relationship in name; he evidently does not know anything about assistants. In the first place they are as rare as Dodos, and for obvious reasons; there are more parishes than clergy, and seeing every deacon believes he can "run" Trinity church much better than Dr. Dix, and that he can preach much better than Bishop Courtney, it is not very likely he would relish being an assistant. I make no secret that I have tried often to get an assistant. I advertised, Sir, in your sheet, I did the same in your New York relation The very accommodating archdeacon of the metropolitan see, most kindly kept my letter on his desk for months and months, and although it is proverbial that New York is surfeited with, what across the Atlantic, we call guinea pigs, yet not one of them would lend a willing ear to the celebrated *mot* of Horace Greeley. In despair I wrote to an English bishop and he forwarded to me a curate, who had found favor in his eyes. Boniface may say: "What did you offer?" I reply: "Anything that the assistant proved himself worthy of." To one gentleman I proposed that if only the congregation was willing, I would read prayers and he should preach I would always be deacon, and he should be dean; and in money matters, if he would keep my family, I would very willingly exchange salaries with him, for he would have more "pocket money" than I ever enjoyed. But even this liberal offer, as I thought it, was of no avail. For these reasons the advice of Boniface is worthless. but even if the Church were served according to his idea, in a year there would be a change, I almost had written, a change all round. A bad workman always blames his tools, and the assistant, finding that they do not flock to him as the creatures did to St. Francis, lays the blame on the Church, the antecedents of the parish, the unfortunate rector, the music, the vestry, the lay pope, anybody or anything but himself, and shaking the dust of his unworn shoes against the place, he some way or other gets "a call," and we see it, Sir, in your list of "personals," where we are invited to carry on correspondence with him at his new address, the parish to which he received a "unanimous call."

But now, let me take a deeper dip into my ink. I would not write at all if it were not so serious a matter, and if empty churches at night were not a grievous worry to many and many a clergyman. For not less than seven years the handful of worshippers at the evening service did more than sadden me. I am not going to say that in London the evening service is as crowded as the morning, that entirely depends upon the locality. In many places the evening service is the more popular. In poorer neighborhoods people are more at leisure in the evening. The workingman has usually only one hot dinner a week, and that his wife gives him on Sunday; this precludes morning church, so that some correspondents who have cited their experiences in various London churches, ought not to generalize. The evening congregation must always be affected by the circumstances of the neighborhood. With us, on this side the Atlantic, the servant difficulty has to be reckoned with. In most families the servants will have Sunday evenings "out;" this has gradually been acquiesced in; the mother stays at home to look after the children, the father stays with her, there is no one to take the elder children to church, and so the whole pew is empty. To this cause, I believe, is mainly attributable the paucity of evening worshippers. Be it, however, as it may, it is the universal experience that American Churchmen do not as a rule go twice to church. Then how are we to get evening congregations? In telling my own experience, I am careful to say, that I believe it is more readily to be done in a new city than in an old one; that a church which has but a small evening congregation is more difficult to fill under any circumstances in a

long settled city, than in one where the influx of strangers is continuous. Still, if it is to be done at all, I cannot conceive any other means of success than those which appear to have helped us here in Denver.

First, is it not time that the true place of the sacraments in "the things which accompany salvation" should be more taught? If it was more referred to as the food of our spiritual bodies, the ordained means of "strengthening and refreshing our souls;" if its opportunity was set forth as "the prayer meeting of the Church:" if the Lord's people were "bidden to prayer" at the early Celebration, to present themselves there before the Lord, as the first-fruits, each with the determination to seek for corporate blessings on the following services; if this were effected, strength must accrue. I am not advocating a high ritual; on the contrary, I believe any extreme is not best; but it defeats all such teaching, to permit the early Celebration to be without every proper adjunct. It is not necessary that the choir be in attendance, better they should not; but the organist should be there. His voluntary should be of the most quiet and unobtrusive nature; he plays during the collection of the alms, the Communion hymn, the *Gloria in Excelsis*, and a concluding voluntary. Not unfrequently should the congregation be urged to make special request; this gives a dignity and reality to the early Celebration, it too often lacks. I am writing this letter solely to give my brethren the benefit of our experience here. Ten years ago three or four were the communicants at half-past seven. Now the average for the last three months is 51. I am thankful to think that this regular intercession of God's people at Communion time for a blessing upon each and every service of the day, has not been without its effect, upon filling the church at night.

Premising this, let me turn to the things necessary to popularize the evening service. We fastened a red cord to the inside of the pew door, and a hook on the opposite side. We requested the pew-holders who intended to be present at the evening service to hitch the cord across the entrance of their pew as they went out from morning service. In the evening therefore the ushers could readily say, "all the pews are free." Because if perchance one was corded its meaning was palpable. The clergy are always in the habit of standing in the vestibule, speaking a word of welcome to strangers and always repeating, "all the seats are free." Knowing that almost the whole congregation is made up of persons unfamiliar with our service, for a long time we used the evening service leaflet; but we found it inconvenient in some respects; we were compelled to use the hymns printed on it. Then sometimes the mail did not bring it, and then the church was littered with the used papers. We therefore printed for ourselves an evening service book; for five cents we found ourselves able to possess eight of the selections of Psalms picked for chanting, together with 150 favorite hymns, half of them from the hymnal, and the other half containing some 30 children's hymns, and the chief hymns in favor across the Atlantic. This book is admirable for the Sunday school. The clergy and ushers have these books in their hands, and the offering them to the incoming worshipper is an easy introduction. For some years it appeared that every Sunday night brought a completely new congregation. But we observe now the great majority of the evening congregation is composed of regular attendants; we even note that many of them walk to the same seat night after night; this we encourage and often say: "You can always have this seat if you come early enough." We have 700 evening service books in use, and only a handful were not distributed last Sunday evening.

Now a word about the service proper. Greater care is taken with the musical selections for the evening service than the morning. The anthem and services are the best we can render. The choir attendance is more urged for the evening. The service is more choral. The Psalms are chanted. We venture to use the versicles proposed to be authorized in 1892; we are printing too a musical edition of the service book containing the tunes which have become popular, many of them written especially for this service.

And now for the sermon. The best preacher on our staff occupies the pulpit. If a stranger visits us and we deem it necessary to extend to him clerical hospitality, we let him preach in the morning, as not two-score of our regular people come in the evening. A sermon which has already done duty in the morning can well be preached. But this sermon is always on the first or second lesson; and is what may be called a "Bible sermon," that is, it deals directly with exposition, explanation, and application of a portion of the Bible. We find that a careful study of the Word of God, a close exposition of its marvellous sentences, a straightforward application of its warnings and encouragements to the life of every day, is what the evening congregation longs for, and for which it comes.

The Book says, "In all labor there is profit," and if any rector and his aides will put this kind of labor into the evening service, and not weary in well doing, they will find that a worshipping congregation will in time fill the church.

And finally, commence on the minute, and see that the service does not exceed an hour and a quarter; and if our full cathedral service, with services, anthem, processional, and recessional hymns can be finished in that time, a less ornate service ought.

PERSONAL MENTION.

The address of the Bishop of Ohio is now 837 Euclid ave., Cleveland, O.

The Rev. Richard H. G. Osborne, M. D., has resigned the parish of St. Andrew, Yardley, Penn., and accepted the rectorship of Leeds parish, Fauquier Co., Virginia, P. O., Hume. Please address accordingly.

The Rev R. H. Gesner, B. D., has resigned St. Mary's church, Tower, Minn., and accepted a call to the rectorship of Zion church, Morris, Otsego Co., N. Y., and will take charge on Sunday, March 8.

The Rev. S. H. Watkins has accepted the rectorship of Grace church, Norwalk, Conn., and will enter upon his duties when the church building is completed.

The Rev. G. A. Ottmann has resigned the rectorship of All Saints' church, Pasadena, Cal., and accepted that of St. Paul's church, Portland, Maine, and will enter upon his work immediately after Easter.

The address of the Rev. Quincy Ewing, formerly assistant at Trinity Cathedral, Cleveland, is 2921 Pine St., St. Louis.

TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED WITH THANKS: "God's Providence," "The Disciples on the Lake," "February," "Spring's Coming."

J. S.—For information as to the American Church Choir Guild, write to H. W. Diamond, Leavenworth, Kan.

F. W. O.—All of the firms whose advertisements you see in our columns are reliable, and you can give your order to any of them with assurance that you will have honest work.

MRS. S.—It is one of the accepted precepts of the Church that marriages shall not be celebrated in Lent. The Prayer Book does not contain any prohibition, but the "precept" rests on custom and ancient canons. Though marriages at this time are to be deprecated, circumstances sometimes make them necessary, and in the absence of episcopal dispensation, the priest must decide.

A. J.—The rubric is that the minister shall stand at the right side of the altar. It does not say that he shall go around and stand at the north end. The proper position is at the right side, and facing the altar.

C. W. C.—We are obliged to decline your kind offer. We have seen the book, and do not agree with it.

OFFICIAL.

THE Church Congress of 1891 will be held at Rhyl, in North Wales, Oct. 6, 7, 8. 9. Address all communications and suggestions to the Hon. Secretary, Church Congress Office, Rhyl, England.

ACKNOWLEDGEMENTS.

For the "Girls' Friendly Society Cot" in St. Luke's Hospital, Chicago: Trinity branch, offerings at service for "reception of members," $10; St. James' branch, $36; Cathedral branch offering, $3 19; Miss Williams, Cathedral, $25; "thank offering" from a Working Associate, Cathedral, $25; January interest, $13.95; amount previously acknowledged, $690.80; amount to date, $803,94. FANNY GROESBECK, Treasurer.

413 Washington B'd., March 6, 1891.

OBITUARY.

EHRENFELD.—Fell asleep at the home of her parents, on 44th st., Pittsburgh, Pa., on Feb. 26th, Mary Isabel, only child of J. A. H. and M. A. Ehrenfeld. "Of such is the Kingdom of Heaven."

APPEALS.

I NEED money to meet the expenses of the ever-growing Mid-Western Deaf-Mute Mission. REV. A. W. MANN, General Missionary, 123 Arlington street, Cleveland, Ohio.

ST. JOHN'S HOSPITAL, Fort Smith, Arkansas, now incorporated as a diocesan institution, is greatly in need of increased accommodations. We are obliged to refuse patients constantly for lack of room. We are now trying to secure land, and erect a permanent building. The Church people of Fort Smith will pay for the land ($3,000) if the Church people throughout the country will help us with the building. Kindly remember us in your Easter offerings. Address, REV. GEORGE F. DEGEN, Fort Smith, Arkansas.

THE Order of Brothers of Nazareth (incorporated), earnestly appeal to Churchmen and others interested in charitable work, for funds to aid them in placing permanent buildings upon land recently given to them; $35,000 is needed to erect a house for the Brothers, a Home for Consumptive Boys, a building for educational and industrial training for boys, and a chapel.

Brother Gilbert Superior of the Brotherhood, 521 East 120th st., New York, will gladly furnish all further information desired.

Visitor—The Rt. Rev. H. C. Potter, D. D., LL. D.

Treasurer—Mr. Edw'd P. Steers, President Twelfth Ward Bank, 153 East 125th st.

Assistant Treasurer—Brother Gilbert, Superior O. B. N., 521 East 120th st.

Finance Committee—Mr. Donald McLean, Attorney and Counsellor-at-law, 170 Broadway: Mr. V. M. Davis, Assistant District Attorney, 32 Chambers st., 109 West 129th st.

APPEAL FOR CHURCH MINERS AT SPRING HILL.

The recent appalling colliery disaster at Springhill Mines, in which one-hundred and twenty-two souls were suddenly called to meet their God, has dealt a dreadful blow to the Episcopal congregation at Springhill. Twenty-eight Churchmen were killed. Eleven widows and about fifty orphans have been bequeathed to our congregation by this calamity. In three Church households, three members from each house were carried to the church and to the grave. The sounds and sights of woe have overwhelmed us. For three long years have we appealed to "the household of faith" for help to build a church and a hospital for our miners. We had hoped to have begun building operations this year, but this sudden blow has stunned us, and killed local aid. We implore our brethren to liberally help us at once to erect the church and hospital, and to strengthen our work for Christ, in these districts of danger. The work has the recommendation of the Rt. Rev. Bishop Courtney, the Rev. Dr. Dix, and many other clergymen. Subscriptions should be sent to

W. CHAS. WILSON,
Springhill Mines, Nova Scotia. Rector.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored. Remittances should be made payable to MR GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

Contributions must needs be one-third larger than usual to meet the necessary appropriations already made for this year. How many will promise, as they are able, a definite sum over and above their usual contributions? How many will promise hundreds? How many will promise thousands? How many will make Easter offerings for the missionary work of the Church?

TO THE WISE-HEARTED IN THE CHURCH EVERYWHERE.

Funds are required for German work in the diocese of Milwaukee. The centre of the work will be the cathedral, and a strict account will be rendered through this paper for all money received and disbursed. Wisconsin is the German State, and the time is ripe for great results to answer earnest labor. The new edition of the German Prayer Book has been received with great favor. We need stipends for missionaries.

G. MOTT WILLIAMS,
Dean of All Saints' Cathedral.

Approved by me,
C. F. KNIGHT,
Bishop of Milwaukee.

Acknowledged: M. N. W., $50; Newton, Mass., $1; T. W., Riverton, Conn, $5. Total $56.

THE Church Unity Society appeals for $1,000 to send papers on the Church and Unity to ministers of the denominations. $405.50 received to date.

W. S. SAYRES,
General Secretary.

Broken Bow, Neb., March 6, 1891.

CHURCH CHOIR GUILD.

(American Church Branch.)

For the ev. clergy, organists, choirmasters, etc. and devoted to the interests of the music of the Church. Full information supplied and applications for membership received by (*pro tem*) H. W. DIAMOND, Fellow and Sub-warden, Leavenworth, Kansas.

BISHOP WHITEHOUSE SCHOLARSHIP.

ST. MARY'S SCHOOL, KNOXVILLE, ILL.

By recommendation of the Provincial Synod the rustees have decided to raise $5,000 to endow a tcholarship named as above, the income from which is to be used for the education of the daughters of the clergy. Contributions should be forwarded to the diocesan committees, to the treasurer, Mr. John Carns, Knoxville, Ill., or to C. W LEFFINGWELL, rector.

MISCELLANEOUS.

PRIEST.—Catholic, married, musical, good worker, fair preacher, open for engagement, either for assistant or rector, soon after Easter. Dry climate and city work preferred. Address, REV. OWEN JONES, 18 Carlton st., Halifax, Nova Scotia.

A YOUNG active clergyman, now rector of a parish of 160 communicants, desires a parish east. Acceptable preacher and Sunday school worker. Address "RECTOR," care THE LIVING CHURCH.

WANTED.—A home in a refined family as housekeeper, companion, or to take care of an invalid, at a reasonable salary. References exchanged. Address H., 505 Ohio Levee, Cairo, Ill.

ORGANIST and choirmaster of St. Paul's church, Chicago, ex-organist to the Chicago Diocesan Choir Association, desires re-engagement where Church music receives especial attention. Chicago or large eastern city preferred. Churchman. First-class solo organist and accompanist. References unexceptionable. FRED A. SELF, 5423 Monroe ave., Chicago

WANTED.—In a Church school, for the next academic year, beginning Sept., 1891, a master to conduct the Military Department and teach English branches. Must be a communicant. One preferred who can play cabinet organ and lead the singing in the school services. Address "HEADMASTER," care of THE LIVING CHURCH.

WANTED.—The following diocesan journals to complete files: Albany, 1888; Alabama, 1887; Kentucky, 1889; Minnesota, 1883; Nebraska, 1884; North California, 1886', 87, '88; Ohio, 1885, '87, '88; Texas, (North), 1888, 89, '90; Texas, 1884, '85, '86, '88; Vermont, 1890. Please forward to the REV. E. H. RUDD, secretary, Knoxville, Ill.

THE St. Agnes' Guild of Calvary church, Chicago, furnish vestments, embroideries, etc. For estimates address the Rev. W. H. MOORE, 975 Monroe st.

SANITARIUM.—The health-resort at Kenosha, Wis., on Lake Michigan (established 33 years), offers special inducements to patients for the fall and winter. New building, modern improvements. (elevator, gas, etc.), hot-water heating. Elegant accommodations. Chronic diseases; nervous diseases; diseases of women. Address THE PENNOYER SANITARIUM, N. A. PENNOYER, D.D., Manager.

A WINTER PARADISE.

At the very time when the people living east of the Rocky Mountains are having their most disagreeable weather—February, March, and April—California is reveling in her most delightful season. The harvesting of the orange crop, the plains and hills ablaze with wild flowers, the fruit-trees in riotous bloom, all the flower gardens aglow with roses, the fine balmy days and delicious ocean breezes, all combine to make a picture the charms of which cannot be equaled in all the world. The number and variety of the hot and cold mineral springs are not equalled by the whole of Europe put together, for in California there is a natural remedy or relief for every ailment. Even the bare fact of being in California, among a people so hearty and prosperous, and amid scenes and conditions so novel and beautiful and winsome, cheers the heart, stimulates the mind, and brings new vigor to the body. One may go to California by New Orleans and the "Sunset Route," or by Salt Lake and the Ogden Route, the favorite line with a dining car service equal to that of any first-class line in the country, or by Portland, Or., and the "Shasta Route." Any desired information will be furnished by the following agents of the Southern Pacific Company: T. H. Goodman, Gen. Pass. & Tkt. Agt., San Francisco, Cal.; E. Hawley, Asst. Gen. Traffic Mgr., 343 Broadway, New York, N. Y.; W. G. Neimyar, Gen. Western Agent, 204 Clark Street, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—MARCH, 1891.

15. 5th (Passion) Sunday in Lent. Violet
22. 6th (Palm) Sunday in Lent. Violet
23. MONDAY BEFORE EASTER.
24. TUESDAY BEFORE EASTER.
25. WEDNESDAY BEFORE EASTER. ANNUNCIATION B. V. M. White
26. MAUNDY THURSDAY. White
27. GOOD FRIDAY, Black
28. EASTER EVEN. Violet (White at Evensong.)
29. EASTER DAY. White
30. MONDAY IN EASTER
31. TUESDAY IN EASTER.

CHORAL DIRECTORY.

FIFTH SUNDAY IN LENT.—PASSION SUNDAY.

TRINITY CATHEDRAL, Cleveland, O., vested. Canticles and *Benedicite*, Gregorian; *Kyrie*, Gounod; offertory anthem, "Come unto Me," Fleming; Communion Service, Pierson-Ely. P.M.: anthem, "Seek ye the Lord," Roberts.

TRINITY CHURCH, Columbus, O., vested, J. K. Bierck, organist. Canticles, Gregorian; *Benedicite*, Best in C; offertory, "Now saith the Lord," G. A. Macfarren. P.M.: canticles, Gregorian; offertory, morning repeated.

ST. JAMES, Chicago, vested, Wm. Smedley, choirmaster. *Kyrie*, Gounod; offertory, "Rock of Ages," Dudley Buck; *Sanctus*, Plain-song; *Nunc Dimittis*, Walter. P.M.: canticles, Gregorian; offertory, "O Saviour of the world," Goss.

ST. PAUL'S, Washington, D. C., vested, D. B. MacLeod, organist. Communion Service, Tallis in F; offertory anthem, "Turn Thy face from my sins," Hodges. Evensong: canticles, Gregorian; anthem, "Incline Thine ear," Himmel.

TRINITY CHURCH, New York, vested, Dr. Messiter, organist. Canticles, Gregorian; anthem, "O Saviour of the world," Goss; Communion Service, Field in F. P.M.: canticles, Haynes; anthem, "Lord, Thou hast been our refuge," Dvorak.

ST. JOHN'S CHAPEL, Trinity parish, New York, vested, Geo. F. LeJeune, organist. Communion Service, Hummel in B♭; Introit, "Incline Thine ear," Himmel; offertory, "Not unto us," Mendelssohn. P.M.: anthem, "Thou hast tried our hearts," Rossini.

CALVARY CHURCH, New York, vested, Clement R. Gale, *Mus. Bac.*, Oxon., organist. *Benedicite*, Gale in F; anthem, "Hear my prayer," Mendelssohn. P.M., 4:15: canticles, Lloyd in E♭; anthem, "Lead, kindly light," Stainer. Evening, 8: anthem, "The Lord is my Shepherd," Macfarren.

ST. BARTHOLOMEW'S, quartette and chorus, Richard H. Warren, organist. *Venite* and *Benedicite*, Plain-song; *Benedictus*, R. H. Warren in E♭; ante-Communion, Plain-song; offertory, "O saving Victim," Tours. P.M.: canticles, Anglican.

ST. JAMES, New York, vested, Geo. Edward Stubbs, organist. Matins, plain; offertory, "The way is long and dreary," Sullivan; postlude, Beethoven. Evensong: canticles, Dudley Buck; anthem, "God that madest earth and heaven," Arthur C. Fisher; postlude, Spohr.

CHRIST CHURCH, New York, vested, P. C. Edwards, Jr., organist. *Benedicite*, Martin in E♭; *Kyrie* and *Sanctus*, Stainer in F; offertory, "Jesu, Word of God incarnate," Gounod. P.M.: canticles chanted; offertory, "There is a green hill far away."

HOLY TRINITY, New York, Lenox avenue, quartette and chorus, F. T. Southwick, organist. Canticles, Gregorian; *Te Deum*, Dr. Woodward in D; offertory, "*Gallia*," Gounod; postlude, Concertstucks C minor, Thiele. P.M.: canticles, Th. Gonoy in E; offertory, "Blessed Jesu, Fount of mercy," (*Stabat Mater*) Dvorak; postlude, in G, Mendelssohn.

ST. PETER'S, Albany, N. Y., vested, Walter A. Hall, organist. Canticles, Gregorian; anthem, "O Saviour of the world," Goss. Evensong: anthem, "So God loved the world," Stainer.

CHURCH OF THE HOLY TRINITY, Middletown, Conn., vested, H. DeKoven Rider, organist. Canticles, Gregorian; anthem, "Blessed Jesu, Fount of mercy," (*Stabat Mater*) Dvorak. P.M.: canticles, Gregorian; anthem, "Come, ye blessed" (*Mors et Vita*), Gounod.

TRINITY CHURCH, Bridgeport, Conn, vested, E. M. Jackson, organist, James Baker, choirmaster. Communion Service, *Missa Quinti Toni*, Brown; offertory, "Lord, for Thy tender mercies' sake," Tarrant; ablution, "Thou feedest Thine own people," Messiter. Evensong: Psalms, Gregorian; canticles, Gregorian-Stainer; anthem, "Blessed Jesu, Fount of mercy;" offertory, "Seek ye the Lord," Roberts; *Miserere*, Gregorian-Stainer.

TRINITY CHURCH, New Haven, Conn., vested, W. R. Hedden, organist. Canticles, Anglican; *Kyrie*, Beethoven; offertory, "Blessed Jesu, Fount of mercy," Dvorak; postlude, "March to Calvary," Gounod. P.M.: canticles, Gregorian; anthem, "O Saviour of the world," Goss; postlude, Præludium III., Mendelssohn.

ST. ANDREW'S, Meriden, Conn., chorus, Wm. Butler Davis, organist. Canticles, Gregorian; ante-Communion, Plain-song; offertory, "Turn Thy face," Attwood. Evensong (choral): Psalter and canticles, Gregorian; anthem, "*Gallia*," Gounod.

ST. ANDREW'S, Stamford, Conn., vested. Frank Wright, organist. Introit, "O Saviour of the world," Goss; Communion Service, Garrett in A; postlude, Fugue, Topfer. Evensong: canticles, Field in D, anthem, "O saving Victim," Tours; postlude, *Marche Religieuse*, Chanset.

CHRIST CHURCH, Elizabeth, N. J., vested, J. G. Bennett, Jr., organist. Communion Service, Simper in E. Evensong (choral): "Who is this so weak and helpless," Rayner; offertory, *Magnificat*, Gilbert in C.

ST. PETER'S, Morristown, N. J., vested, Alfred S. Baker, organist. Canticles, Gregorian; Introit, "O taste and see," Sullivan; offertory, "Lovely appear," Gounod. P.M.: canticles, Stainer; anthem, "O day of penitence! O day of mourning," Gounod; choral Litany.

ALL SAINTS', Omaha, Neb., vested, Th. J. Pennell, choirmaster. *Benedicite* and *Benedictus*, Florio; anthem, "Out of the deep," Calkin; ante-Communion, Garrett in F. Evensong: Psalter, Gregorian; canticles, Anglican chants; anthem, "Be not Thou far from me," Hird.

The interests of the higher music, orchestral and choral, in many of our principal cities, are rapidly approaching, or already realizing, something like institutional support. In the European world, governments and municipalities have cared for them generously and wisely for many generations. With us, where popular government relegates all measures not directly related to the operations and functions of the executive, immediately to individual and corporate enterprise, the arts of the beautiful become popular interests, and depend upon the culture and liberality of the people. Let us heartily congratulate ourselves, that thus far, this Western civilization is proving itself wise enough to understand the vital relations between the arts of the beautiful and the advancement of general culture; while a spontaneous beneficence, with a philanthropic trend, is doing better service for the masses, than they have experienced under the older governments.

In Boston, music has long ago entered into the universal culture of the people, beginning with and permeating the common school system, throughout, and culminating in a series of artistic and art-serving instrumentalities for advanced musical culture, unsurpassed anywhere. The same process is going on in New York, Cincinnati, and Chicago, with assured and well-considered energy. This latter city, with its unique Auditorium, and the most complete organ in the United States, has laid the foundation for a permanent orchestra, and already subsidized the veteran Theodore Thomas, as its permanent and resident director, leaving two Philharmonic orchestral societies, in New York and Brooklyn, without a leader, and the music-loving people of the East without their indefatigable pioneer in classic musical art. New York has of late made surprising advances in this direction, and promises to become the leading musical city of both hemispheres. The venerable Philharmonic, strongest and most conservative of all similar bodies hereabouts, invites the brilliant Gericke, director of the Boston Symphony two years ago, and since in Vienna; and will certainly, with its prestige and generous salary, in any event, secure a master. It is openly said that another season, Nikisch, the successor of Gericke, will conduct the Brooklyn Philharmonic, a twin "Thomas" orchestra with the New York Philharmonic. Herr Seidl, the popular leader of the German Opera Orchestra, has orchestral work laid out for the coming year, in both New York and Brooklyn, and has already arranged for his summer season at Coney Island.

We referred recently to the new popular orchestral society, being organized by Mrs. Thurber, on a permanent basis, for an educational work in New York and parts adjacent. And now we are informed that the "Damrosch" movement, so nobly inaugurated by the lamented Dr. Leopold Damrosch, eventuating in the "Oratorio," and "Symphony Societies," and the Metropolitan Opera House, with its German-classic opera, will shortly culminate in an artistic finality, which is nothing less than a permanent, capitalized, orchestral association, about to be installed in the new Carnegie Music Hall, certainly the grandest of its class in New York, and only second to the Chicago Auditorium. Already an annual "Guaranty Fund" of more than $60,000 is secured, active enrolment of the best available artists is going forward, and the young director will complete his quota of soloists during a summer sojourn in Germany. This looks like a transfer of the Symphony Society to roomier, permanent quarters, under fresh auspices, in closer relations with the public, and under such disciplinary relations as shall insure the highest attainable virtuosity in its interpretations.

Mr. Damrosch stands unique among directors. Taking up the baton as it fell from the hand of his illustrious father, and entering into the directorship of the "Oratorio," the "Symphony," and even the Metropolitan Opera Company, while other men of his own age were pursuing their academic and preparatory studies; in turn, the object of distrustful criticism and of enthusiastic, partisan laudation, it is enough to point to his record, among an exceptionally capricious and exacting musical public, steadily, strongly, and advancingly successful, year in and out, until even the "Midas Circles," who never take up with uncertain people, recognize his practical, "commercial" value, and crowd his guaranty fund with generous subscriptions. Mr. Damrosch realizes many of the traits of the ideal director, in his intrepidity, or temperamental courage; in his earnest and persistent study; in his knowledge and mastery of men, artists as well as patrons; in his penetrating enthusiasm; and in his fine gift for making and retaining valuable friends. Damrosch and Carnegie have proved a happy conjunction. Among other enterprises, the new association contemplates a distinctly popular mission, opening up important series of restful and instructive concerts for the wage-earning classes. There is to be choral work in due order, and the details of the final plans are awaited with eager interest. The recent abrupt defection of the Metropolitan Opera management to the French-Italian School, was at once a dispersion of the well-schooled German Opera Orchestra, out of which the Symphony Society had been largely recruited. So that the recent "movement" came opportunely enough for the rescue of such patrons of the Seidl Orchestra, as are desirable, a result accomplished between the Damrosch and Seidl organizations.

It is not easy to estimate the tonic, conservative ministry of the higher choral and orchestral art in the great cities. The choral art is penetrated through and through with profoundly religious suggestion, and oratorios, cantatas, Passion music, Masses, and sacred motetts, are calling out larger audiences year after year. On the lower plane of epic and lyric art, we note with grateful interest the advance of the heroic and the ennobling, and the decline of the trivial and voluptuous. While musical art may not be numbered among the "means of grace," it is, in fact, a powerful adjunct in the growth of our Christian civilization. It only remains for far-seeing philanthropists to study the experiences of their English co-workers; and then in the overcrowded tenement regions of our great cities, popular music halls will be established, with recreation nightly, of a wholesome sort, organ recitals, choral music, glees and madrigals, patriotic and ennobling songs and recitations, national and local celebrations and anniversaries; in short, music for sacred seasons and uses, and music for mirth and rest; great wayside "people's palaces," inviting, orderly, wholesome. This most desirable of all movements for the refreshment of way-worn and hopeless toilers ought not to wait over long for realization.

THE VACATION CLUB.

BY ADA J. TODD, PH. D.

V.—THE FLOWERS.—CONTINUED.

"This yellow flower," said Miss Lacey, "is not very prepossessing, but it gives the name to a new family, the St. Johnsworts, so-called for St. John Baptist's Day, which is about the time of its flowering. This is the *Perforatum*, named, I think, from the dots which you see scattered over its leaves, though other species have them. This one is a more promising flower from an artistic point of view, the Hardhack or *Spiræa*."

"They call it Steeple-top, about here," Frank said.

"Do they? I haven't heard that name before. How does this branch differ from those in that pile?"

"It is shrubby," said Bess.

"The stamens are prominent," from Mabel.

"And numerous," added Nellie. "I think it is a *Ranunculus*."

"No, you see the *Ranunculus* stamens are situated on a projection, the torus, while these are sunken into a cavity. Does it look like any plant you know?"

"The cultivated *Spiræa*," said Nellie.

"An apple-blossom, only a good deal smaller," said Jo.

"A rose and a strawberry, cherries and plums, too," said Miss Lacy. "This is of the Rose family, and that contains many of our most valuable fruits. But is there any difference in these two blossoms of Hardhack!"

"One is redder than the other."

"Look again, color is least distinctive."

"One has rusty, woolly leaves, and the other is almost smooth," said Bess.

"The white one has a lighter stem and leaves," said Will.

"Yes," said Miss Lacey, "and the panicle, that is, the cluster of flowers in blossoming, is more dense in the red so that it is called a thyrse, just as in the lilac.

The red is *S. Tomentosa*, and the white *S. Salicifolia*. But we ought to have ome other rose here: can you find one?"

"Is this one," said Mabel, after a search, holding up a long vine with yellow flowers. "The flower looks like it."

"Yes, that is the *Cinquefoil* or five-finger, see the compound leaves of five leaflets each! One variety of this species, the *Canadensis*, blossoms quite early. There is a shrubby one, *Fruticosa*, which you will find some day, and another with silvery pinnate leaves, slender and prostrate, which is *Anserina*, and grows in wet grass. There, Jo has it."

"The name implies some connection with a goose," said John.

"Perhaps because it likes a wet place. It is sometimes called goose-grass and sometimes silver-weed."

"Here is a yellow flower I found on a rocky place up at the head of the Glen, Miss Lacey," said Frank. "It has a queer corolla."

"That is called papilionaceous, or like a butterfly. See, where it is spread it has some resemblance. The upper petal is the "banner," and the two lower united over the pistil form the "keel." The two at the sides are the "wings." This corolla and the pod or legume distinguish the great family of leguminous plants, the beans, peas, locusts, clovers, etc. Let us pick them all out."

After a little search, for the pile of flowers was now greatly reduced, they found eight others.

"These three Clovers," said Miss Lacey, taking up the red, white, and yellow Clovers, are trifoliums or trefoils. The white is the Shamrock of Ireland. These two with small purple flowers are the bush-trefoil. This one which is so hairy that the children call it "pussy," is *Crotalaria* or "rattle-pod" from the rattling of the loose seeds in the honey pods. This climbing one with entire leaves and pretty purple racemes is the Vetch, a great nuisance to farmers. This pretty twining plant with brownish purple flowers is the Ground Nut of the North. The tubers are edible, did any one find them?"

No one answered, but Bess remarked that she liked the peculiar odor of the plant. "And the one we started with?" she said.

"The one we started with is the American Senna or Cassia. It grows quite high, and the flowers are showy."

"There are only two *Polypetalæ* left," said John. "This one is a tall weed, but it has small flowers in a loose panicle, and the stamens and styles are exserted. I've been looking at it for some time. I don't think it is like anything we have had, unless Roses."

"They are somewhat alike," said Miss Lacey, "and some botanists do classify the Saxifrages with the Roses. The principal difference is that the Saxifrages have fewer stamens. This is Alum-root, which is rare so far north as this, and so late. But what is the other *Polypetalæ*?"

"What we used to call 'cheeses' when we were children," said Frank, "from the shape of the fruit. See, it is round and white, and sticky, if you bite it."

"That is characteristic of Mallows," said Miss Lacey. "You are fond of Marshmallows now-a-days, and the mucilaginous properties are well known. This is the *Rotundifolia*, or round-leaved, and its stem is prostrate, but most of the mallows are shrubs or high herbs. The Althea is common, and the Hibiscus. You will see the same kind of flower in all."

"Are the beautiful rose-red flowers that we see out in the Jersey meadows, when we go down to Long Branch, of this family, Miss Lacey?"

"Yes, that is the *Hibiscus Moscheutos*. But now, before we take the gamopetalous, I propose we walk over to that fence, and get some of those yellow flowers, which you have all neglected."

"Why, they arn't blossomed, Miss Lacey, that's why we left them."

"There are so many buds," said John, "that I should think there might be some blossoms."

"They blossom only in the evening. It is the Evening Primrose. This is the *Biennis*, but there are several varieties. Notice how the calyx tube is prolonged, like the fuchsia, which belongs to this order, and the ovary is adherent. Let us take some of the pods, and some evening we will find some nearer home, and watch them open. It is a very interesting operation."

On the way back, Miss Lacey picked a little yellow flower by the path. "This represents a valuable order," she said, "the Crucifers, where we find many garden vegetables. You see, the petals are clawed like the Pinks, but they are arranged in the form of a cross on top. The genera cannot be distinguished by flowers, they are so nearly alike in all, so their characters are found from the fruit and seeds even more than the *Umbelliferæ*. Now, I will not look around any more, or we never shall get to the other class. But now, Bess, classify this Crucifer, before we begin."

"It is of the vegetable kingdom, *Phænogamia*, an exogen and polypetalous, of the order *Cruciferæ*—that is where I stop."

"Genus *Sesymbrium* and species *Officinale*," said Miss Lacey; "or the Hedge Mustard; the cabbage, turnip, etc., belong here. But now for the others. Suppose you separate into orders as nearly as you can."

After some sorting, she took up a plant, saying: "You all know this berry, the Partridge berry, but we seldom see a flower; I'm glad you've found one. This is of the Madderworts, *Mitchella Repens*, and you see the twin flowers produce one berry. This delicate vine, the Galium, belongs here, but the Elder and Viburnum go into the Honeysuckle family, though they are closely related. The Galiums have many varieties; some prickly, and all more or less turning or reclining; but this is a Bell-wort. The vine is like Galium, but you see the corolla is a perfect bell. It is a Campanula and own brother to the Blue bell which you find around Lake George. I saw some in your 'souvenir,' Nellie."

"Yes, I picked them on old Ft. William Henry."

"But that Button bush which you are holding, Bess, belongs to the Madders. Its blossoms are in a head, to be sure, but if you separate one, you will see it is very like the Partridge berry. How did it grow?"

"On a bush by the stream," said Bess; "a beautiful bush."

"What is this great heap? Oh, I see—the Heaths. Most of the berries belong here, but are out of blossom now. Here is the Pyrola and the Cleltera, or sweet pepper bush."

"Please don't go so fast, Miss Lacey, I can't get the names written," said Bess.

"Excuse me, Bess, I forgot you are making a list, and it is growing late. Here is Princess Pine, with its roseate waxen blossoms."

"This Azalea is beautiful," said Mabel, who had appropriated a large bush.

"Yes, that is the *Viscosa*, from the viscid tube of the corolla. How fragrant it is! The Laurels and Rhododendrons belong here, too. But we must investigate this green flower which Will is opening and shutting."

"It is a Snap-dragon, is n't it?"

"Yes, and belongs to the *Scrophularia*. This is generally called Toad-flax and the fine blue flower near by is its brother, *Linacanadense*. This Mullein gives the shape well and the Turtle-head, too, which is well-named, especially as it grows by streams. This Pedicularis has almost gone to seed and will furnish specimens of the fruit. But why did you put the little Speedwell over there? It is not quite as irregular as these, but it belongs here, and that gay Painted Cup, Mabel. If you look closely, you'll see the flowers are inconspicuous and the red and yellow colors are from the leaves or bracts about the corolla. You found it in a wet place, didn't you?"

"Yes, a swamp," said Will.

"These corollas are irregular too, are they *Scrophulariæ*?"

"No, they are Labiates or Lipped, like the Salvia. The stamens are in two sets, you see, one longer than the other, didynamous, they call it. This is *Teucrium Canadense*, and this small fragrant herb is Pennyroyal. Many aromatic herbs belong here, such as Mint and Sage. This is the Ground Ivy. Notice how its anthers form two little crosses. This plant, Brunella, is common about dwellings, and shows its blue flowers in spikes of dense verticles with bracts all summer. But I see the sun is getting quite low, and I shall have to leave the Endogens entirely and only tell you that the large bunch there is all *Compositæ*, the largest and most difficult order of all. This blue flower is Vervain, of the Verbena Family and that dark blue one with the bad smell is the deadly Nightshade. You would hardly think it represents the Petunia and Potato, though the Tobacco is not so surprising.

"Can't you just tell us this one?" But she shook her head with a smile, and the packing began.

"Did we get fifty, Grace?" said Fred.

"Why, we found so far twenty-seven orders and sixty five species, and there's no telling how long we might have gone on."

(To be continued.)

MACMILLAN & CO.'S

NEW BOOKS.

By the late Bishop Lightfoot.

Sermons Preached at St. Paul's

By JOSEPH BARBER LIGHTFOOT, D.D., late Bishop of Durham. 12mo, $1.75.

BY THE SAME AUTHOR.

Leaders of the Northern Church.

12mo, $1.50.

Especially is it suited to the younger students of English Church history, for it would be hard to direct them to any volume equally simple and beautiful in style, in which so much is briefly told that it is not only important but necessary to know. In its 200 pages we are carried back over a period of more than thirteen centuries, to days and people of such far-distant ages as to seem visionary and unreal to American citizens and American Churchmen. And yet the story is of our own spiritual ancestry and of our own kith and kin.—*Churchman.*

By the Very Rev. the Dean of Llandaff, D.D.

The Church of the First Days.

Comprising the Church of Jerusalem, the Church of the Gentiles, the Church of the World. Being Lectures on the Acts of the Apostles.

By C. H. VAUGHAN, D D., Dean of Llandaff, Master of the Temple. New edition. 12mo, $2.75.

Charles Kingsley's Sermons. Uniform Edition.

All Saints' Day,

And Other Sermons.

By the Rev. CHARLES KINGSLEY, M.A. Edited by Rev. W. HARRISON, M.A. 12mo, $1.25.

A New Story by Charlotte M. Yonge.

12mo, cloth, $1.00.

Two Penniless Princesses.

By CHARLOTTE M. YONGE. Author of "The Heir of Redclyffe," "Unknown to History," etc. 12mo, cloth, $1.00.

"Miss Yonge draws a bright and moving picture of those lawless times, and mingles fact and fiction with her accustomed skill. 'Two Penniless Princesses' is one of the most interesting of the author's historical novels."—*Athenæum.*

A New Book by the Right Hon. John Morley, M.P.

Studies in Literature.

By JOHN MORLEY.

Globe 8vo, cloth, $1.50.

"Mr. Morley is a delightful essayist, and his gifts in this relation are shown in the fullest affluence in the thoroughly interesting volume. As a literary artist he is in the foremost rank, and his writings are as att active for their matter and the felicitous manner in which it is illustrated by original thought and profound scholarship."—*Boston Saturday Evening Gazette.*

Macmillan & Co., 112 Fourth Ave, N. Y.

An Easter Carol.

By PHILLIPS BROOKS, D.D.

Beautifully Illustrated in Colors. Quarto, 16 pages, silver edges, $1.00.

"Probably nothing more beautiful, appropriate, and permanently valuable to celebrate the coming Easter, than 'AN EASTER CAROL,' by Phillips Brooks, will be published. The verses form a grand Easter hymn, elevated, devout, joyous. The illustrations, which are in colors, are refined, delicate, and lovely."—*Christian Intelligencer.*

Until the Day Break.

A Packet of three Easter Pictures on card—"Until the Day Break," "Joy Cometh in the Morning," etc.

In envelope, the packet, 50 cents.

Eastward Ho!

A Story for Girls.

By EMMA MARSHALL.

12mo, 398 pages, illustrated, $1.50.

When I Was Young.

A Story.

By EMMA MARSHALL.

16mo, 194 pages, 75 cents.

Bellerue;

OR, THE STORY OF ROLF,

By W. M. L. JAY.

12mo, 517 pages, cloth, $1.25.

"A novel that fascinates from the beginning to the end. The style is very easy, the plot is good, the story is well told, and while it is not distinctly religious it is full of Bible teaching. This is a book we would select for family reading. Young and old will enjoy it."—*Illus. Ch. Weekly.*

"Those who like character-drawing, with some dramatic situations and a not obtrusive moral, will be apt to enjoy this book. It does not run on hackneyed lines; not many readers will foresee the end from the beginning."

A Story of Five.

By CHARLOTTE M. HOLLOWAY. 12mo, 447 pages, Illustrated, cloth, $1.25.

"It is real refreshing to read such a book."—*Baltimore American.*

"Girls will think it just lovely."—*Buffalo Courier.*

"The book is a pleasant one to read and bears its wholesome lesson."—*Providence Journal.*

"It was a difficult task which the writer set herself, the chronicling of the doings of five girls without the least intrusion of masculinity, and a rigid exclusion of all love-making. It has been remarkably well done."

Angela.

A Sketch. By ALICE WEBER.

16mo, half white binding, 201 pages. Illustrated, $1.25.

"One of the most delicate and effective delineations of feminine character in recent fiction..... The recital is simple, direct, and touching No more artistic novel has been published in many months."—*Troy Times.*

"Ought to be one of the most popular books this season. It is thoroughly religious, without the least suspicion of goody-goody about it. Full of both tender and humorous little touches. The book is charmingly got up."—*Church Review.*

Miss Toosey's Mission

An entirely new edition. Illustrated and in attractive binding 75 cents.

"This beautiful, pathetic, and strong story is well worth a new edition and a new word of recommendation to those who do not already know it. As a book for loud reading on a summer afternoon or a winter evening, it can hardly be surpassed, so full of tender human interest is it, so suggestive of deep thoughts, so provocative of smiles. The dear, good, kindly, quaint old maid, so unconscious of the inexorable limitations which cruelly hemmed in her world-wide sympathies and warm missionary zeal; the beautiful reward and influence of a life apparently barren of power—the story is a lovely one."—*N. Y. Evangelist.*

Sent by mail, postpaid, on receipt of prices,

E. P. DUTTON & CO.,

PUBLISHERS,

31 West 23d Street, - New York.

THE HOUSEHOLD.

THE CROSS OF CHRIST.

BY A. C.

God forbid that I should glory
Save in Christ's redeeming Cross,
Token of the world's salvation,
Signal of the tempter's loss.

Lo! the tree of shame hath honor
Since the Lord of Life hath died,
For the crisis of redemption
Was when He hung crucified.

There upon the Tree He reigneth,
King of kings eternally;
There His children kneel before Him,
There sin bound, they are set free.

Glory in the Cross of Jesus,
'Tis the signal of His love:
Bear it, following Him onward
'Till He leads thee home above.

Many a weary day of bearing,
Ere it bear thee on its breast;
Many an hour of painful suffering
Ere the weary one find rest.

* * * * * *

I am crucified with Jesus
Yet I live, not I, but He,
And the life He gave to win me
Shows the love He has for me.

Yea I live, by faith in Jesus,
He for love of me hath died;
All the earthly standards lower
When with Him we're crucified.

VIRGINIA DARE.

AN AMERICAN ROMANCE OF THE 16TH CENTURY.

BY E. A. B. S.

(*Copyright 1891*).

CHAPTER VI.

Many are pains of life, I need not stay
To count them; there is no one but hath felt
Some of them, though unequally they fall.
—*Ugo Bassi's Sermon.*

Scarcely ten minutes had passed before the group of women and children stood by a little opening which Howe had made in the palisade, through which they were to escape into the forest. Howe stepped out first. Why should the leaves rustle so? He fancied he heard a noise near. An arrow might pierce him in a second, or one of those frightful yells might announce their discovery.

But no arrow came, and one by one the little procession filed out behind him into the dark forest. It was by no means easy work to keep on. The underbrush crackled and scratched the children's hands and feet until they cried and had to be hushed. Only the baby Elizabeth would not be silenced, though Mrs. Dare did all she could to soothe her.

"They will certainly hear her and find us. We'll be all scalped if you carry her any further," said one of the women.

But Mrs. Dare's answer silenced her. "If either of the children are making noise enough to endanger you all, we ought not to remain together. I will keep behind till you are all safe."

Mistress Wilkins was just behind, carrying little Martin Harvey. He was a stout child, really too heavy a load for the poor old woman, yet she had energy enough left to turn savagely on the first speaker. "You ought to be a heathen savage with a red skin," she said, "to talk of leaving a poor motherless baby alone in the woods for the wild beasts. I wonder the Lord don't send some of them out to tear you to pieces. You are no Christian woman."

On, on they went, groping their way through the darkness, often stumbling, sometimes falling, but keeping on bravely, carrying the children, and helping the more frightened ones. Suddenly they came to a clearing, and before them stretched the great ocean. They all gathered close together under the old trees that shaded even the very edge of the bank. Then Howe told them he must leave them while he went to bring the boats. Most of the women began to cry, saying they would surely be killed without a man to protect them, until Eleanor Dare said, in her quiet, decided way: "Go, Howe, we are quite safe here among the trees and bushes. The great danger will be when we are on the water."

"You had better not talk or even move, and be sure you do not answer any call, or speak to any one, until the signal of a low whistle is given," Howe said, warningly, as he disappeared into the forest.

It seemed a century since he left them; it was in fact only about thirty minutes before they heard his whistle, and he appeared carrying an end of one of the boats. Harvey was carrying the other end, and behind them came two men carrying another. Hopeful Kent was one, and he was grumbling about the weight.

The boats were soon launched, the women were getting in, Howe was lifting in the little ones, when suddenly Hopeful Kent sprang into the nearest boat and pushed it from the shore. "What are you doing?" cried a dozen voices. He only pushed the harder, muttering, "I hear the red scoundrels coming;" he was mistaken, however, no one came, but they could not persuade him to come back. He said he had as big a load as he was going to row, and was soon out of sight.

"I dare not put another one in," Harvey said to Howe, as the small boat dipped to the water's edge. Mrs. Dare who had refused to get in till all were settled, still stood holding the two babies, and by her Patience and Mistress Wilkins. Howe looked at them helplessly for a moment, then suddenly exclaimed: "I have an idea, Harvey! you and Thomson see this boat safely to Croatoan. Tell them Mrs. Dare is coming, and that it will be all right. If we do not come you had better come back and take the rest of the men. I am going to try to steal two of the canoes, if I am seen and caught they will have to wait for you; be sure you come back." The two men clasped hands for a moment and the boat slipped silently over the still water. Howe told Mrs. Dare his plan; leaving his hat, shoes, and whatever else he did not need, he scrambled along the bank just over the water. Very soon he could see the palisade, and the torch light showed the Indians' ugly faces. He remembered Gov. White's directions about the name of the place they should remove to, and as he reached the edge of the little bay, he drew himself up to a tree, and taking out his knife began to carve the word CROATO-AN, but only three letters were done when he noticed a commotion among the Indians, and fearing to be seen he slipped down into the water. It was strange that the Indians had left the canoes unguarded, but they looked upon the pale faces as a stupid race, and they felt so sure that they were all inclosed behind the palisade, they had left only one man to watch the boats. He was more interested in the fight than in his duty, and hearing the unusual commotion which was caused by a small portion of the palisade giving way, he had gone up the bank to see how things were going on, thus leaving the canoes unguarded, ready for Howe to take his choice. Howe swam across the little bay; reaching a small tree he drew himself up by it, and lying flat on the ground pulled one of the light canoes towards him and pushed it into the water without a sound. Then came the thought if all the canoes were in the water their owners could not possibly pursue save by land. It required only strength and caution, both of which Howe possessed. Steadily he drew down first one and then another, till all but one canoe and the two largest and lightest which he had decided to take for Mrs. Dare, were floating away silently on the smooth water; then he carefully brought to the water his chosen two; the other lay among dry leaves on the bank, and he decided not to run the risk of its rustling betraying him. Fastening the two together he stepped into one, and let the tide carry him far out before he used the paddle; no one had seen him, or heard a sound. The Indians always believed and declared that their canoes had been floated away by the water spirit, who was angry with them but spared their medicine man's canoe, which was the one that lay among the leaves. Howe was pretty well worn out when he reached the sheltered spot where the anxious watchers waited for him. He told them of his adventure, and that he felt very sure the palisade could hold out only a little while longer, and that he was too worn out to paddle them to Croatoan, but if they would wait only a few minutes more, he would go to the palisade and send some one to them.

"And you, Howe," Mrs. Dare asked, "what will become of you?"

"The men will soon need a place to hide or retreat to, then I will bring them here. Thompson and Harvey will come back for us." He had hardly finished speaking before he was gone, and they sat quietly waiting.

Who would come, and when? The moments rolled on like hours. The night wind sighed in the pines till it seemed like a human moan. A great cry suddenly pierced the stillness, it was from the Indians, and yet it was not their war whoop, rather a mournful cry. It sounded again and again, and then died away.

"Either they have discovered the canoes are gone, or they have broken down the palisade, you can rarely tell whether they are sorry or glad," Mrs. Dare said.

"If it is their canoes," said Mistress Wilkins, "they will come along the shore for them and we shall surely be found."

"Let us still hope and pray," Mrs. Dare said, feebly.

"Hark!" whispered Patience, "I am sure I hear some one coming." The twigs were cracking and the underbrush breaking. It was not Howe's decided step, either. No, nor was it Howe's voice that said: "Mrs. Dare, your father left me in his place, to guide and govern his people. As none of them wish me to do either at present, I am sure he would say my duty was with you. Howe says we must go off at once."

She thanked him as he helped Mistress Wilkins and Patience into one canoe, and herself and the two babies into the other.

"The tide runs directly to Croatoan, so we can float most of the way without paddling," Gage said, as the canoes, fastened together, floated quietly away from the shore into the stillness and darkness of night.

Howe, after leaving the little party on the shore, went back to the palisade; he found the men fighting like true Englishmen, but he managed to explain to Gage the condition of the women, and then after seeing him safely off, he went to work with a will; every one was needed.

The palisade was fast giving away, several large holes were plainly to be seen, the Indians were fighting with all the power of their wild, savage nature. If they once got through the palisade, every white man must die; then he thought of the women and children, and wondered if Manteo would receive them kindly, or if he would resent Ranteo's treatment. As he fought and tried to encourage the men, his thoughts ran on quickly. He thought of the future and Gov. White's return; who would tell him where to find what was left of the little colony, surely the three letters on the tree over the little bay would not. He slipped down from his place, having just thrown over his adversary whom he was fighting with hand to hand. Opening his pocket knife, he found a large tree that would be easily seen, stripped the bark off about five feet from the ground, and on the smooth surface he carved in clear, old English characters, CROATOAN. He had just finished the "n" when a sudden pain made him lose his hold on the branch. He tried to raise himself to put the cross over the word, as the Governor had said to do if in danger or distress, but he could not move. He could only lie there listening to the cries and war whoops, and now and then a groan from a dying or wounded man. Above all, he could hear the sad call of the night heron, he could see that the Indians had broken away the palisade and were rushing in. How many seconds before they would find him, he wondered. The vision of a gray stone church across the sea came before him, where he had learned from his very babyhood the truths and lessons which had made him a blessing and a credit to his country, and enabled him to lie there now facing death without a fear. He thought of the dear old face of his rector, remembered his last words at parting, and the promise of his prayers. "Such prayers must be heard on high," he muttered, "I have forgotten many of his holy teachings, but the dear Lord will be merciful and forgiving. He will, He will."

An Indian was coming very near; but what was that cry? It came from the Indians that were outside the palisade. Those who had forced their way in seemed to be retreating. He longed to ask, but there was no one near enough. Presently all became still, except for the low, sad wail that came from the outside. The white men were evidently astonished, but were taking advantage of the lull to patch up the palisade.

Presently a man came near and asked: "Who are you?" Howe answered, asking at the same time: "What has stopped the fight?"

"That's more than we can tell," was the reply, "it's something on the shore, though, something makes them think their gods are angry, for they have

stopped fighting and are offering gifts and dancing dances to one of their spirits. It is a good thing for us, any way."

"Put any of the Indians that have been wounded or killed outside, then come back to me," said Howe, "and I will tell you something."

After half an hour the man came back and three others with him.

"Are you hurt?" he asked.

"Y-s," said Howe, "it's an arrow, just above my shoulder, I think, but it is broken off."

The men could feel the end of the arrow, and with great difficulty, and causing him much pain, they drew it out.

"How are our men?" he asked, as soon as he could speak.

"It's hard to tell exactly, but they're mostly all wounded more or less, and there are thirteen killed," was the answer.

"We must not stay here, we cannot tell what those savages will do next; but first, we must hide Gov. White's boxes," said Howe.

There was a little silence, then one of the men said: "We might as well tell you the worst, you have got to come to it. We're all sorry, but it can't be helped. There wasn't one among 'em like my old woman 'Ilda, though the 'eathen dogs have done away with every woman and child we 'ad."

Howe almost laughed as he replied: "I was the heathen dog. I helped them to go to Croatoan, where we must go as soon as possible. That's what happened to the Indians in the middle of fighting; they must have suddenly discovered that their canoes were gone, and, I dare say, thought some of their gods had spirited them away."

"Thank 'eaven! thank 'eaven!" cried the first speaker, falling on his knees. "Thank 'eaven for my 'Ilda."

They saw that Howe was exhausted, and left him resting on the ground while they went to work. An hour later Gov. White's trunks were buried, and all the little treasures they could carry were packed in bundles, and all was made ready to leave Roanoke.

Howe and Barnes were both too seriously wounded to walk, they were laid on rude biers and carried. The dead men had been buried; others who were only slightly wounded, walked, though in more or less pain. The way through the forest was a rough one, but their courage kept them up. At last the bank was reached, and in a sheltered hiding place, they found Thomson and Harvey waiting with the largest boat; the other, they said, had not reached Croatoan when they left. They had also several of the floating canoes which they had captured on their way back. As day dawned, they found all that remained of the English colony on the shores of Croatoan, waiting to see how the chief Manteo would treat them.

(To be continued.)

THE church fair gambling devices are getting into disfavor anyway. The laws of this State forbid them, and in Marshall, Mo., where the police authorities entered recently upon a crusade against progressive euchre, the religious raffle is to be abolished as well. Gambling, in the eyes of the law, is not a question of surroundings, and the pretty girl who sells chances at the church fair is, from the legal point of view, quite as culpable as the man who sells Louisiana lottery tickets in a basement office.—*Kansas City Journal.*

CONFIRMATION CLASSES.

As very many of the parochial clergy will immediately be busy preparing candidates for the solemn rite of Confirmation, it will not be out of place to say a few words on so important a subject. We know of few duties of a more serious character than can devolve on the ministers of the Church than this of leading the young of both sexes to make their first Communion, and a public profession of their faith in Christ. It is a most interesting and momentous occasion, and requires much preparation of heart, not only on the part of the confirmees, but likewise on the part of the parish priest called to so solemn a duty. The first thing of course to be done is to make a selection of suitable candidates. This for the most part will be made from the senior classes in the Sunday schools, and then from the young people in the parish who may not attend the schools, but who receive religious instruction in their own houses. A careful parish clergyman will have been already interested in the likely candidates and will have found opportunities for speaking to the young people before the candidates for Confirmation are invited to come forward. For some time previously the rector or curate will thus have studied the characters, tendencies, difficulties, and temptations of each; he will know something about their surroundings and will be able to address to them some special words of advice and counsel. When the day arrives, he will have his candidates gathered together, and where the numbers are large, it seems most desirable that the boys and girls should be separately prepared. There can be one or two meetings of all the candidates together, say at the beginning and at the close of the time of preparation, but in the interval they should be taken in separate classes. It is manifest that the special instruction given to boys would not suit girls, and *vice versa*. Where it can be done, it seems most desirable to see each candidate separately before the day of Confirmation for a few last earnest words and private prayer. It is a very good practice likewise to present each candidate, one or two days before, with some little remembrance of their Confirmation in the form of a small manual for the Holy Communion, or else a prettily emblazoned card, which can be kept as a memento.

On the subject of special books of preparation to be used beforehand by the candidates, much can be said; very many clergymen no doubt find assistance from them in preparing their claces. Of course the Church's own Manual will always take the first place: the Catechism in its two parts; and the time usually devoted to the instructions of candidates will be found scarcely long enough to exhaust the teaching here provided. There is then the Confirmation service itself, which ought to be thoroughly gone into, and "The Laying on of Hands" explained scripturally and historically. These two portions of the Prayer Book, however, will be found incomplete unless supplemented by the Baptismal service, which so fully sets forth the character of the Christian's dedication, and the nature of the sacramental grace received in Holy Baptism. It need scarcely be said that to go through these three seperate parts of the Prayer Book bearing on the rite of Confirmation with precision and care, will take up much time, and in itself provide all the teaching necessary. With regard to the sacramental instruction of the candidates, nothing better can be found than the Article bearing on the sacraments generally, and then those on Baptism and the Lord's Supper separately. Here the Church will be found a safe guide against the errors of Papal corruption of the sacraments on the one hand, and of Zwinglianism on the other. But when all has been done in the way of careful and loving instructions there will remain the intense desire to see a personal dedication of each separate heart to Christ, "now or never" it will be found to be with many. The faithful pastor will follow his young people with many prayers; he will watch for the opportunity of pressing home upon them immediate and thorough decision for Christ: and he will watch over them afterwards, so far as he can do so, to see that their "first love" does not grow cold, and that they remain among the habitual communicants of his congregation.

SONNET.

BY FRED C. COWPER.

Mark how the swift inexorable years
Unfold the stern realities of life,
Behold the storms, the never-ending strife
That sets the lips and dries the fount of tears,
And fills the mind with phantasies and fears,
Unmanning the whole man and striking dumb
The soul, till every faculty is numb,
And ship of life a total wreck appears.

Stay then, by wisdom the revenge of time,
And make the most of this thy world's brief lease,
Hold fast the rudder in thy barques' strong prime,
With steady hand, while as the gales increase,
And hope shall courage add to faith sublime,
And guide thee safely to the Port of Peace.

SPECIAL COMBINATION OFFER.

Our subscribers can save themselves both time, trouble, and expense by ordering through us the periodicals mentioned below The rates on each are lower than can be obtained on each separately, and one letter and money order or cheque to us will save three or four to different publishers.

THE LIVING CHURCH (in advance) and	
The Forum	$6 00
The Art Amateur	5 60
Harper's Monthly	5 50
Harper's Weekly	5 50
Harper's Bazar	5 50
Harper's Young People (an illustrated weekly for boys and girls from six to sixteen)	3 75
The Century	5 75
St. Nicholas (an illustrated magazine for boys and girls)	4 75
English Illustrated Magazine	3 50
Atlantic Monthly	5 50
Scribner's Magazine	4 75
North American Review	6 50
Youth's Companion (new subs. only)	3 50
The Living Age	9 50
Good Housekeeping	4 20
The Treasury for Pastor and People	4 00
The Homiletic Magazine of London	4 50
Frank Leslies' Illustrated Newspaper	5 50

Communications concerning these periodicals after the receipt of the first number, must be made directly to their respective offices of publication.

Address THE LIVING CHURCH.
162 Washington St., Chicago, Ill

If you have a
COLD or COUGH,
acute or leading to
CONSUMPTION,
SCOTT'S EMULSION
OF PURE COD LIVER OIL
AND HYPOPHOSPHITES
OF LIME AND SODA
IS SURE CURE FOR IT.

This preparation contains the stimulating properties of the *Hypophosphites* and fine *Norwegian Cod Liver Oil.* Used by physicians all the world over. It is *as palatable as milk.* Three times as efficacious as plain Cod Liver Oil. A perfect Emulsion, better than all others made. For all forms of *Wasting Diseases, Bronchitis,*
CONSUMPTION,
Scrofula, and as a Flesh Producer
there is nothing like SCOTT'S EMULSION.
It is sold by all Druggists. Let no one by profuse explanation or impudent entreaty induce you to accept a substitute.

GOLD MEDAL, PARIS, 1878.
W. BAKER & CO.'S
Breakfast Cocoa

from which the excess of oil has been removed,
Is absolutely pure and it is soluble.
No Chemicals
are used in its preparation. It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is therefore far more economical, *costing less than one cent a cup.* It is delicious, nourishing, strengthening, EASILY DIGESTED, and admirably adapted for invalids as well as for persons in health.
Sold by Grocers everywhere.
W. BAKER & CO., Dorchester, Mass.

Spring Medicine

For a good spring medicine we confidently recommend Hood's Sarsaparilla. By its use the blood is purified, enriched and vitalized, that tired feeling is entirely overcome and the whole body given strength and vigor. The appetite is restored and sharpened, the digestive organs are toned, the kidneys and liver invigorated. If you have never tried

Hood's Sarsaparilla

do so this season. It is a thoroughly honest and reliable preparation, purely vegetable, and contains no injurious ingredients whatever. Thousands who have taken it with benefit testify to its peculiar curative power.

"I take Hood's Sarsaparilla as a spring tonic, and I recommend it to all who have that miserable tired feeling." C. PARMELEE, 349 Bridge Street, Brooklyn, N. Y.

Makes the Weak Strong

N. B. If you decide to take Hood's Sarsaparilla, do not be induced to buy any other preparation.

Hood's Sarsaparilla is prepared from Sarsaparilla, Dandelion, Mandrake, Dock, Juniper Berries, and other well known vegetable remedies, by a combination, proportion and process peculiar to itself, and by which the full medicinal value of all the ingredients used is secured. Hence it possesses superior and positive curative power.

Purifies the Blood

"Every spring for years I have made it a practice to take from three to five bottles of Hood's Sarsaparilla, because I know it purifies the blood and thoroughly cleanses the system of all impurities. That languid feeling, called 'spring fever,' will never visit the system that has been properly cared for by this never-failing remedy." W. H. LAWRENCE, Editor Agricultural Epitomist, Indianapolis, Ind.

100 Doses One Dollar

Hood's Sarsaparilla is sold by druggists. $1; six for $5. Prepared by C. I. Hood & Co., Lowell, Mass.

USE FERRY'S SEEDS
BECAUSE THEY ARE
THE BEST.
D. M. FERRY & Co's
Illustrated, Descriptive and Priced
SEED ANNUAL
For 1891 will be mailed FREE
to all applicants, and to last season's customers. It is better than ever.
Every person using *Garden, Flower or Field Seeds,* should send for it. Address
D. M. FERRY & CO.
DETROIT, MICH.
Largest Seedsmen in the world

This Is Meant for You.
It has been truly said that half the world does not know how the other half lives. Comparatively few of us have perfect health, owing to the impure condition of our blood. But we rub along from day to day, with scarcely a thought, unless forced to our attention of the thousands all about us who are suffering from scrofula, salt rheum, and other serious blood disorders, and whose agonies can only be imagined. The marked success of Hood's Sarsaparilla for those troubles, as shown in our advertising columns frequently, certainly seems to justify urging the use of this excellent medicine by all who know that their blood is disordered. Every claim in behalf of Hood's Sarsaparilla is fully backed up by what the medicine has done and is still doing, and when its proprietors urge its merits and its use upon all who suffer from impure blood, in great or small degrees, they certainly mean to include you.

Easter presents. Composition pictures, "House of Bishops" of 1889, entire. 28 x 42 inches. $10.00. Most perfect group ever made of the conventions. Cabinet Photos of each Bishop. Anderson, 785 Broadway, cor 10th st., New York.

Throat Affection.
Those who overtax the voice in singing or public speaking will find "Brown's Bronchial Troches" exceedingly useful enabling them to endure more than ordinary exertion with comparative ease, while they render articulation clear. For Throat Diseases and Coughs they are a simple yet effective remedy. Containing nothing injurious, they may be used as often as required, and will not disorder the stomach like cough syrups and balsams. For forty years they have been recommended by physicians, and widely used, being known all over the world as one of the few staple cough remedies. Sold only in boxes.

Dr. E. T. Miller, of Cross Plains, Wis., has expressed the opinion that, for obstinate cases of syphilis and scrofula Ayer's Sarsaparilla is unquestionably the most effective remedy known to pharmacy. Wonderful cures have resulted from its use.

Mailed free to any address—"The Care and Feeding of Infants"—a book issued by the proprietors of Mellin's Food, and giving much valuable advice and assistance to the mother in feeding her child. Address Doliber-Goodale Co., 41 Central Wharf, Boston, Mass.

Don't trifle with a cold when a 25 cent bottle of Dr. Bull's Cough Syrup will cure it.
For wounds, cuts, and bruises use Salvation Oil, the great pain-destroyer. Price 25 cents.

Failing of the hair is the result of inaction of the glands or roots of the hair or a morbid state of the scalp, which may be cured by Hall's Hair Renewer.

Beecham's Pills cure sick-headache.

There is no material thing that we know of that will add so much to the prosperity of a church as a good light. With a "Bailey Reflector," your church will be as cheerful at night as by day light. We advise all ministers, who have not already secured a "Bailey," to write to the company for a catalogue and price list. Their Office is 708 Penn Ave., Pittsburgh, Pa., U.S.A.

THE CALIFORNIA LIMITED.
The limited express for San Francisco, Los Angeles, and San Diego leaves Dearborn Station, Chicago, every day and runs via the Atchison, Topeka, and Santa Fe Railroad. Both palace and tourist sleeping cars run through from Chicago without change, and as the Santa Fe is the only line giving this accommodation for all California points, it is enjoying a large patronage from persons going to the Pacific Coast. It is certainly established as the preferred route.

From I. V. FLAGLER, Esq.,
Concert Organist and Organist of Chautauqua Assembly.

Having had an acquaintance with the church organ for many years and having given concerts on the largest organs in the United States and Europe, I feel warranted in giving you a testimonial based on experience. I think your Vocalion—particularly the two-manual model—a wonderful instrument—wonderful in beauty and varied tone; in authority and power as well as in compactness of form. At its price it is far below the cost of the humblest collection of pipes known to the organ-building profession, and the equal in every respect of most Pipe Organs that have the price the price of your instruments. I give this testimonial with great pleasure and in the hope that for the smaller places of worship those who need an excellent instrument for a modest price may know what is now attainable. Yours sincerely,
I. V. FLAGLER.

CALIFORNIA.
There is no doubt about the real value of that extraordinary country. Thousands are going. By taking a seat in a Palace car at the Dearborn Station any afternoon, you can go to San Francisco, Los Angeles, or San Diego without changing cars. This provided you take the SANTA FE ROUTE. You do it without changing cars, and in twenty-four hours less time than by any other line.

What the WORLD says OF THE NORTH SHORE LIMITED.

"It's all right except the name," said an incoming traveler at the Grand Central Station, as he cast his eye up at the clock and saw that his arrival had been sharp on time. "I have just come in on the 'North Shore Limited,' but it should be the Heavenly Shore, Philadelphia. It is as near heaven as I expect to get on this earth, and as for limits, why, there are none, either in speed, comforts, appointments or anything else about that train." The delighted traveler stepped into a cab and rattled away in a happy mood after his pleasant entry to the metropolis.

The train which had so justly excited the admiration of the experienced traveler was the new one recently established over the New York Central and Michigan Central railroads. Every afternoon at 4:50 it hauls out of the Forty-second street station, and just twenty-four hours after it rolls into the Chicago station, in time for its passengers to keep dinner engagements there. The train is made up of Wagner buffet, smoking and library, sleeping, dining, and drawing room cars built expressly for this service. They represent the best possible outcome of the car-builder's art, and every appliance for ease and safety has been drawn upon in the construction of these rolling luxuries. Once off on the flying trip the passenger does not suffer the least annoyance, passing over such an easy graded and curveless route as these two roads combine to make. The systematic arrangement of the train makes it thoroughly comfortable and luxurious from end to end and the day spent on the trip from the sea-side metropolis to the great city by the lakes could not pass more pleasantly at the best appointed hotel. The meals served are from choice menus, with all that is substantial and delicious in the great markets at either end of the line. The sleeping arrangements include well-heated, ventilated and lighted cabinets, where the utmost privacy and ease may be enjoyed.

The cost of all these luxuries and travel to the individual passenger is very low, indeed, even were it for far less facilities, in all that makes rail voyages enjoyable; but on this train the strong and terse praise of the speaker quoted in the opening of this paragraph was not at all misplaced.
—New York World, Oct. 22, 1890.

OPINIONS OF THE PRESS.

The Congregationalist.

LEVELLING DOWN.—Here is a Congregational minister taking part in the installation services of a Universalist pastor. The act raises the serious question: How can two walk together religiously except they be agreed on matters of so vital a character as those which separate the Universalists from the Evangelical denominations? There is, of course, a large domain of morals and religion which is ground common to both; but there are other points of vital importance, on which there is, and can be no agreement. And with the best and most courteous feelings toward those who differ from us so widely, and joyfully recognizing the great advance which they have made towards Evangelical ground during the last half-century, it is nevertheless clear, that all progress on our part towards full denominational fellowship with them must prove to be a levelling down towards a doctrinal platform which Congregationalists do not accept, rather than a levelling up towards Evangelical standards.

The Chicago Times.

NO NEWSPAPER TRUSTS.—At a time when combinations are the rule of industrial and commercial activity, one interest stands steadily aloof. Keen, even bitter, competition characterizes the conduct of newspaper publications. Even the common ground reached by the daily press in the collection of a certain character of news open to all is of limited importance and extent. The Associated Press is a minor factor in the making of a newspaper, and represents relatively slender saving, for it is supplemented by the individual, wide-spread activity of each leading journal. Newspaper readers have the benefit of the fullest competition. No effort is made by publishers to sustain by combination the price to the subscriber or the advertiser. The subscription price is barely cost of white paper and its delivery. The first impression from a press may cost $2,000. The retail purchaser has it for 2 cents. In no other department of human activity is the consumer so entirely regarded as in the making of a newspaper.

Episcopal Recorder.

CHURCH UNITY.—We note a statement in the New York *Times* to the effect that the Rev. Dr. Rainsford, of St. George's church, has arranged for a series of Lenten services in that once evangelical pulpit, to which, among others, he has invited as preachers, the Rev. Drs. T. T. Munger, of New Haven, Lyman Abbott, of Brooklyn, and C. A. Briggs, of New York. Now if there is anything for which these gentlemen are noted and recognized in the community, it is their dislike of and persistent effort in pulpit, press, and professorial chair, to cast discredit upon and undermine those precious truths of the Gospel, for the advocacy and defense of which St. George's stood for many years pre-eminent, under the ministries of Milner and Tyng, among all the Protestant churches in New York. We do not now comment upon the *misrepresentation* of the spirit and standards, laws and customs, of the Protestant Episcopal Church which this invitation of Dr. Rainsford involves, seeing that its tendency is to mislead a large part of the public into supposing that that Church regards and treats the ministries of other churches as on a footing with its own, which those versed in its history and legislation know is not the case. This consideration would be enough to condemn the procedure if all the gentlemen named in the announcement were the most orthodox of the orthodox. The matter, however, becomes ten times more sad and serious when it is remembered that the gentlemen above-named are, to use plain English, preachers of quite another Gospel than that which Tyng and Milner preached, and which made St. George's a mighty centre of evangelical influence and power a half and quarter century ago.

South Bend, Washington, is one of the newest and most promising of the newer cities of Washington.

That the Northern Pacific Railway has made it its direct Pacific terminus, is the best evidence of its merits.

It is possible for a great many to get in now at low figures, as the Northern Pacific Railroad will not reach South Bend till the end of the year.

ONCE A BLOCK OF MARBLE

NOW A SCULPTURED GEM.
A NOBLE USE OF NOBLE THINGS
BRINGS WORTH ITS DIADEM

WHEN DRS. STARKEY & PALEN TOOK THE OXYGEN OF NATURE, CONDENSED IT, AND VITALIZED IT WITH CHARGES OF ELECTRICITY FOR THE RESTORATION OF HEALTH AND STRENGTH, THEY PUT A NOBLE THING TO A NOBLE USE.

COMPOUND OXYGEN

RESTORES HEALTH BY MAINTAINING STRENGTH. IT IS NOT ONLY VITAL IN ITS COMPOSITION, BEING A CONCENTRATION OF OZONE, BUT IT IS CHARGED WITH ELECTRICITY. WHEN YOU INHALE IT YOU MUST RELEASE IT FROM THE SIMPLE APPARATUS THAT CONTAINS IT, BY HEAT. YOU PUT IT IN A TIN CUP OF WARM WATER AND SIMPLY BREATHE--AT ONCE A GENIAL GLOW PERVADES THE SYSTEM. DISUSED AIR CELLS OPEN UP TO RECEIVE AND RETAIN THIS INVIGORATING NOURISHMENT. THE CHEST EXPANDS, STRENGTH RETURNS--BEST OF ALL STRENGTH REMAINS. A BOOK OF 200 PAGES WILL TELL YOU WHO HAVE BEEN RESTORED TO HEALTH AND STRENGTH BY THE USE OF COMPOUND OXYGEN. THIS BOOK IS FILLED WITH THE SIGNED INDORSEMENTS OF MANY WELL KNOWN DIVINES, COLLEGE PRESIDENTS, AND OTHER PROFESSIONAL MEN AND WOMEN.

THE BOOK WILL BE SENT ENTIRELY FREE OF CHARGE TO ANY ONE WHO WILL ADDRESS

DRS. STARKEY & PALEN, No. 1529 ARCH ST., PHILADELPHIA, PA.
120 SUTTER ST., SAN FRANCISCO, CAL. 58 CHURCH ST., TORONTO, CANADA.

Shall I begin to Save?

The habit of saving when formed early in life has laid the foundation of many a large fortune. No one will question the benefits of the saving habit, but the methods of putting it into operation are many. The Savings Bank has been of untold blessing to the thrifty workman. The interest is low and the profit small, but carefully nurtured, the Savings Bank account is a great helper to the yearly income. There is, however, a better place for part of one's income than the Savings Bank, a way that will be found at the end of the year to have accomplished more. Investments in Real Estate in some of the growing cities of the West have made many men wealthy. It is not only one city that has done this but many. Among the best of rapid growing cities to-day CHICAGO stands first. Read of the real estate transactions for one week in Chicago and you will be amazed at the figures. The fact is, the growth of the city is so tremendous that values must go higher and higher. Do you want some of the increase? If so, we will show you how to get it. First, select the city. Let it be CHICAGO. You will need to rely somewhat for information on parties from whom you purchase. We recommend unhesitatingly to you EVERGREEN PARK. If you are not personally acquainted with us, ask your banker or any commercial agency who we are. Send for plats and particulars. We will do our best to put you in a way to invest judiciously.

B. F. JACOBS & CO.,
99 Washington Street, - Chicago.

SUCCESS WITH FLOWERS. Our customers' SUCCESS is our Success; our prosperity depends on buyers being satisfied; with the prices paid; with the condition of orders on arrival; with the results after planting. Our ROSES, Popular Flowers, Bulbs and Seeds, are therefore the best that care and skill can produce. OUR NEW GUIDE, 124 pages, describes upwards of 2,000 varieties—classification original; helps the buyer—FREE. It will profit you to send a postal card for it to-day. Orders for a single packet of Seed or 1,000 Roses equally welcome. Everything by mail post paid, safe arrival guaranteed to all Post Offices.
THE DINGEE & CONARD CO., Rose Growers and Seedsmen, WEST GROVE, PA.

FREE TO LADIES
A MODERN HYGIEAN.
A BOOK CONTAINING ARTICLES ON
SENSIBLE DRESSING.
NOT RADICAL DRESS REFORM
By Caroline M. Dodson, M. D., Philadelphia, President National Woman's Health Association of America; Oscar B. Moss, M. D., Kansas City; Mrs. Annie Jenness-Miller, New York; and other eminent writers upon this important subject.
A HANDSOME PAMPHLET BOOK ILLUSTRATED WITH FINE ENGRAVINGS OF
BEAUTIFUL WOMEN
SENT BY MAIL, POSTAGE PREPAID, ON RECEIPT OF POSTAL CARD REQUEST.
GEO. FROST & CO. 31 BEDFORD ST. BOSTON.

THE ODELL DOUBLE CASE TYPEWRITER.
Only $20.00.

Only $20.00.
$1,000 offered any one who will equal the work of our Double Case for clean impression, perfect alignment, and number of copies of manifold at one impression.
Our new machine has 78 characters, and is the only typewriter in the world where a capital or a small letter can be obtained without changing the position of the hand. Special terms to ministers and S. S. Teachers. Send for catalogue.
ODELL TYPEWRITER CO., Chicago.

Delicious Mince Pie in 20 Minutes.

In paper boxes; enough for two large pies. Always ready; easily prepared.
CLEAN, WHOLESOME, DELICIOUS.
SOLD BY ALL GROCERS.

HARTSHORN'S SELF-ACTING SHADE ROLLERS
Beware of Imitations.
NOTICE AUTOGRAPH OF Edward Hartshorn ON LABEL AND GET THE GENUINE HARTSHORN

Better than Tea and Coffee for the Nerves.
VAN HOUTEN'S COCOA
"Largest Sale in the World"
Ask your Grocer for it, take no other. [62

SENT FREE TO ALL
Sample vial Rubifoam. For the teeth—deliciously flavored. E. W. HOYT & CO., Lowell, Mass.

Good Sense CORSET WAISTS
have been growing in favor for the past 10 years. Please examine them and you will be convinced of their merits.

GRATEFUL—COMFORTING.
EPPS'S COCOA
BREAKFAST.
"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocoa, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—*Civil Service Gazette.*
Made simply with boiling water or milk. Sold only in half-pound tins, by Grocers, labelled thus:
JAMES EPPS & Co., Homœopathic Chemists
London, England.

HINTS FOR WOMEN WHO ARE SEEKING EMPLOYMENT.

A perplexing question for many women is, "What can I do to earn clothes, food and shelter?"

Two maiden ladies in an Eastern village started a few plants for sale, and later established a greenhouse, and it has paid them well. For several years they did all the work themselves, with the exception of one boy's help.

A woman living near Philadelphia is said to have made a competency by raising sweet herbs and selling them both fresh and dry.

A woman in New York City earns her living hammering silver.

One woman makes home-made bread for the Woman's Exchange, and supplies many grocers. She bakes sixty loaves a day on an average.

Farmers' wives and daughters having a surplus of sour milk can make it into cottage or Dutch cheese very easily, and furnish grocers and boarding houses once or twice a week, with a good profit. An energetic woman has made and sold, during the past season, one hundred dollars' worth of butter and cottage cheese from two cows, to help furnish a new home.

Another woman has made and sold yeast cakes for many years (besides keeping books for a large firm) to wholesale grocers, and has cleared a handsome profit.

A woman who had no income, but owned a large house, advertised the second story of her house for rent. It was already furnished. A dumb water was put in from the kitchen to the second story, and as the woman already kept two good servants, they, by additional wages, served meals to the roomers in their own apartments.

A woman in an Eastern city, about thirty years old, had been for years at the head of her father's elegant home. The father died suddenly, and when the estate was settled she was penniless. She asked herself the question: "What can I do best to earn a living?" She could entertain beautifully. She knew many people would like to give dinners if they could be relieved of the worry and care. Friends at once accepted her offer to take full charge. They told their friends, who were glad to know of her capabilities. In this way she soon had all she could do. She consults florists and caterers for the latest novelties, and originates novel ones herself. She orders flowers, favors, and dinner cards after consulting the hostess. She sees that the dinner table is in order, that changes of plates and silver are ready, and during the dinner gives all the orders until the dessert is served. She receives a commission on the flowers, cards, etc., from the dealers. She has made it a profitable and pleasant occupation.

A novel occupation for women that are fitted for it, is taking charge of weddings. The woman who does this is expected to help select the trousseau, superintend the making of the gowns and wardrobe, advise the mother and younger sisters what to wear, etc.

A dressmaker who has an establishment in East Thirty-first st., New York, makes her rent by storing furs, wraps, and winter clothing, and renovating such garments as require it.

A woman who has had experience in preparing food for the sick, found it necessary to do something to support herself. She prepares delicacies and tempting dishes for invalids and convalescents, through the Woman's Exchange, and often has orders from thoughtful, kind-hearted people to send nourishing food or some tempting dish made by her own hands to some one who is ill.

An English woman who came to this country a few years ago to live with her brother, was thrown out of a home by his death. A friend hearing that she had learned the carpenter's trade in a parish school in England, advised her to do repairing from house to house. She gladly accepted the advice, and did her work so well, she soon received $2.50 per day in families, repairing broken furniture and doing odd jobs.

A Mrs. Hughes, of Wisconsin, was left a widow several years ago, with a good farm. She made a dairy farm of it, and has carried on the business ever since, keeping one hundred and twenty head of cattle, and half a dozen hired men, and selling from six hundred to seven hundred quarts of milk per day. Her opinion on financial matters are sought for by the best business men of her town.—*M. J. Ashton, in Ladies' Home Companion.*

A NEW Twilled Lace Thread FOR CROCHETING. BEST in the world!
Crocheting Book No. 2
50 Illustrated Patterns.
TEN CENTS.
Series of 12 Beautiful Illus. Tidies from London and Paris. Inquire for them of your dealer, or send 10 cents for spool—500 yards. 5 cents for Single Tidy or 60 cts. for 12 Tidy patterns, including copy of Crocheting Book No. 2.
GLASGO LACE THREAD CO., Glasgo, Conn.

- INTERRUPTED.

"Ah, Genevieve, have you divined,
That as this silken skein you wind,
You wind around my heart as well,
The thread of love's entangling spell?
Those smooth, soft hands, so dainty white—"
"I wash them morning, noon and night,
As you do yours, young man, I hope,
In lather made of IVORY SOAP."

COPYRIGHT 1890, BY THE PROCTER & GAMBLE CO.

JUST WHAT YOU WANT, and any Man, Woman or Child can get it for NOTHING.

OUR CATALOGUE the best and finest ever issued, sent to any address FREE. A one-cent postal card will get it for you. WRITE FOR IT NOW.
THE CELEBRATED CORNISH ORGANS AND PIANOS sold direct from factory at wholesale prices for cash or upon an easy installment plan to suit all pockets.
ONE SMALL PROFIT ON THE ACTUAL COST. That is Ours.
3 or 4 BIG PROFITS and Commissions SAVED—THEY ARE YOURS.
THREE BIG FACTS: Our Instruments are { The Best, Cheapest, Most Durable.
They have triumphantly stood the test of a quarter of a century.
CORNISH & CO., (Old Established and Reliable.) Washington, N. J.

THE VOCALION,

The most important musical invention of the XIXth century is the VOCALION, a new musical instrument constructed upon the principles of the human voice, and consequently the best accompaniment to all vocal music, sacred or secular. The tone is undistinguishable from a finely voiced Pipe Organ, except that it has a sympathetic quality not obtained from pipes, and does not occupy one-fourth the space or cost one-half the price of a Pipe Organ of similar capacity.
The Clergy and Organists hail its advent with unqualified satisfaction.
For churches and private music rooms it is unrivalled for beautiful musical effects.
MASON & RISCH, Manufacturers, Worcester, Mass.
Send for Catalogue and Price-list to
LYON, POTTER & CO.,
STEINWAY PIANO WAREROOMS,
174 Wabash Ave., - CHICAGO.

The Living Church.

SATURDAY, MARCH 14, 1891.

THE LIVING PRESENCE.

BY WILLIAM B. CHISHOLM.

Is He, the Blest, invisible
At His dear Feast! O choirs that swell
To heaven each note of hallowed praise!
Ye penitents who tread the chancel ways,
Deep-bowed, with streaming tears!
Ye slaves of sins and fears,
Whose shackles drop at this
His inner shrine;
Who shall dare veil from you the
Face of the Divine?

Approach the Sacrifice
As children flock unto a father's feast;
He welcometh the least;
There yet is room; no absent Saviour mourn
As those whose hearts did strangely, sadly
burn
Upon the way to Emmaus—as then,
So now behold the Martyr—once again;
Go not away unfilled, O hungry soul!
Feast of His Altar, eat and drink—the whole
Of life beside hath not such sweetness blent
As at this board, nor such true heart-content!

WHAT'S THE USE OF GOING TO CHURCH?

A SERMON PREACHED IN ST. GEORGE'S CHURCH, ST. LOUIS, SUNDAY, FEB. 15, 1891, BY THE REV. ROBERT A. HOLLAND, S. T. D.

Sunday morning. Breakfast, an hour later than on week days, is over. The family dawdle into the library as if there were nothing to do but to kill time. Time is an enemy to-day. Other days have school for the children, and shopping and visits and teas for the ladies, and business for the men. To-day the schools and stores are shut, and general visiting stops. What will the family do? Go to church? If for no other reason, to get rid of the morning. Then, dinner an hour long or more, with a special menu for the day; then a nap, a drive, tea, and after tea perhaps some neighbor will drop in, or some young men call on the girls, etc. The morning is the hardest part of the day to dispose of, for while by itself it might be read away, sedentary hours will grow weary by mid-afternoon, and dreary before bedtime. "Let's go to church." It is the mother who speaks. She is not speaking in the tone of her own heart, for she loves the Church, but in the tone which she thinks will best suit the undevout ears about her. Her zeal has been laughed out of countenance, and now puts on a look of indifference as more persuasive to her indifferent household than ardent faith. Let good be done on any ground, even the lowest! Perhaps the doing of the good will lift its ground by experience of unexpected results, and reach at last some hill-top vision of God. "Let's go to church."

The head of the house looks up over his spectacles. He sits in an easy chair reading a newspaper, published in three volumes; there are two other newspapers, each three volumed, in the hands of other members of the family, for this is newspaper day, and a rare treat has been provided—a feast of fat things. Here is the bill of fare of one of them, leaving out the literary soup, and the political olives, and the plain commercial loaf, and the few religious items that take the place of salted almonds: "Base Ball," two and a half columns; "Cycling," one column and a third; "General Sporting," including "Foot Ball, Hand Ball, Gun Club, Pool Tournament, and Pistol Practice," one column; Race track notes, one column; five columns of "A Romance of Two Brothers"; three columns of "The Witch of Sprague, A Fantastic Tale"; three columns of Rudyard Kipling's insolence about America; two columns of Bill Nye; two columns of Fun at a Glance; a column and a half of Correct Leads in Whist; a column on Beef a la Mode; three columns on the Shrine of Thespis; three on Theatre Entertainments Provided for the Lenten Weeks; two on "What Fashion's Devotees will buy for Easter Sunday"; two on Lenten Amusements, or "Forms of Feasting for the Days of Fasting" (I give the names according to the Bill of Fare); besides such entremets as these: The Ring, "Sullivan not looking for Future Honors;" "A boy steals from the Matron of a Mission;" "A Sixteen-year-old Girl Missing;" "Fell from the Elevator;" "Robbed by a Colored Woman;" "Convicts armed;" "Has Gibson fled?" "Peculiar Arrest of Richard Johnson, a Drunken Negro;" "Negro Boy's Find;" "A very peculiar Stabbing;" "Sly Elopers;" "The Cowles Divorce Case;" "A Young Lady Burned to a Crisp;" "Torn on the Track;" "Mammoth Mine (Explosion) Verdict;" "Two Freight Trains Collide;" "A Brothers' Fatal Prank;" "Spontaneous Combustion;" "Found Dead in a Shute;" "Dying of a Dog-bite;" "Small-pox in Illinois;" "A Farmer's Hand Lost;" "A Pair of Bad Bell Boys;" "A Counterfeiter Captured;" "A Society Leader in Trouble;" "Suspected of Arson;" "A Wounded Burglar Bagged;" "Killed in a Trivial Quarrel;" "Betrayed by his Mistress;" "Obscene Publications;" "He terms it Larceny;" etc., etc., etc. All which is to take the place of the Epistle and Gospel for the day.

The head of the house looks up over his spectacles as if he had not quite heard the request, which is now duly, but a little more timidly, repeated: "Let's go to church." He begins to stretch. He stretches clear out of his chair and twists half around, newspaper high in hand, and yawns out, "What's the use?"

The good woman has heard it before. She has heard it until she scarcely expects anything else. She is getting used to it. She does not like to go alone, to leave her husband on the one day of the week he spends at home. She loves him. He is kind to her. His dislike of worship is almost his only fault in her eyes. Her heart, divided between church and home, has spent one Sunday here, the other there. The Sundays at church become fewer. She begins to discredit her own judgment in favor of the man's, who so worldly-wise and provident, cannot be altogether foolish, not even in religion. Perhaps he is right. In spite of all her motherly care, the boys as they grew up, took what appeared to them the father's manlier view and habit—stopped Sunday school and later on, stopped church. And now when any one goes, it is mother and the girls, whose pew looks like a decoration for a feast day when their bonnet flowers chance to bloom over its accustomed vacancy. And they find themselves, without thinking that long absence and spiritual sloth are the cause of it, out of tune with the worship. It does not affect them as it once did. It has lost relish. They feel less inclined to return. If they do not ask the masculine question "What's the use?" they think it hard to answer. Before long they will ask it, their pew be given up, their names erased from the roll of communicants, and Christ driven from their Churchless, creedless home, except for marriages and burials, which are not stylish unless blessed by His ministers and with the sound of His Name.

Now this question which many men ask and many women who would like to, but cannot answer, I wish to answer for them. The question has a history. The head of this house of tumble-down religion once went to church every Sunday. He was then wooing the maiden who afterwards became his wife, and to be with her and win her esteem, was "use" enough. This use ended with marriage. She was his and his at home. Brought up in a different belief, the ways of the Church were not entirely pleasant or proper to him. The worship seemed over long, repetitious, formal, it bored him. He liked simplicity in religion, but only in religion. In Free Masonry, Odd Fellowship, the Royal Arcanum, he enjoyed forms, an elaborate ritual of step, and pose, and grip, and gesture,—was, in fact, a secular ritualist. He loved, too, the ritual of social life—the bows, the hand shakings, dress-coats for State dinners, different knives and forks for different table courses, different styles of glasses for different wines—all that is known as good form and good manners. He would not have dispensed with them, for any sort of social simplicity, such as sitting at the table in shirt sleeves, eating with a knife, passing friends on the street without salutation, or a life of married love without the form and ceremony of a daily kiss. Such simplicity he would have called boorish; forgetting that ritual is only the good manners of religion; and what is boorish in ordinary life, is worse in religion where respect is not to be paid to equals as among men, but to the Most High God. "Manners maketh man," says the motto of New College, Oxford. And it is just as true that "Manners maketh the saint." Unfortunately many a gentleman in society is a clown in religion.

"But may not God be worshipped without these ceremonies?" queried the unworshipping husband; "He does not need them as man does to infer respect. He sees the heart exactly as it is, and forms can neither add to nor take from the homage rooted there." No! but they can be its native growth, which God sees to be—like the hyacinth in the bulb—the very life and living demonstration of it, without which the man who fancies he has heart-homage may know full well that his fancy is an indolent delusion. Not God's need, but man's, is the law of worship; and mirth can no more dispense with laughter because genuine, nor sorrow with tears because unfeigned, than true worship can do without bent knee and upraised eye, the length of whose devotions, like that of laughter and weeping, is measured by the length actual or ideal of its mood.

"Religion, however, is not a mood that comes and goes, that can be manufactured by its forms, as laughter excites mirth, and weeping, sorrow. Religion is every-day life and must be lived every where," so said the young husband in airing his theology, to his devout wife. "Religion is every-day life. It is character. No Church can shut it up to a day, or spot, or ritual. God is everywhere and may be worshipped wherever He is—why not at home?" Evidently the man did not bethink him that because religion is conduct, therefore it needs often and vividly to be reminded of the motive which makes conduct religious, and such reminders are confessions, creeds, and sermons; that while the church cannot shut religion up, it can, nevertheless enclose it for a time from worldly cares and refresh it with heavenly thoughts whereby the outside life of the world will be freshened and made more heavenly; that the God Who is indeed worshipped everywhere, is most apt to be worshipped everywhere when He is sought in the place which is consecrated wholly to the thought of His presence, the church or kirk whose very name denotes God's house. For conduct is not so constantly nerved with highest motives and guided by the sense of God, that special times and places, and symbols, and rites, to move and guide these, can be set aside as of little account, or taken up whimsically as pastimes which need not be drilled by exacting routine into character. The one day is set apart to show the sanctity of all days, the one place the sanctity of all places, the one sacramental act of communion with God the sanctity of all right acts as being done from God and for Him—all which acts and places and days, without this showing forth of their sanctity, would seem altogether as they do, in spite of it, tend to seem, utterly profane. The man who ignores Sundays is not the one who keeps most holy the other days of the year, nor is he who shuns a divine Presence in the church, likeliest to find or seek it everywhere outside. Here, for instance, the outside seeker is at home. Is he at home with God? Does he make that house God's? Is that God's Book he is reading? Has he to-day, or any other day of the week, brought his business, his family, his responsibility as father, the outcome of his example in the characters of his children, under the awful eye of God's judgment. As he lolls and puffs out cigar smoke, does he pray God's pardon of sin or help for duty, and see in the smoke-wreaths the incense of any pure heavenward thoughts?

There are many millions of men who like him never go to church. Are they the godly or godlike men of the race, the race's benefactors, its founders of schools, asylums, hospitals; its omissionaries, its martyrs? Is their absence from church more obviously a presence with the Lord? their refusal to set apart special days for divine service, a more manifest service of divine principles every day? Do they show by acts which are a constant liturgy, how much better it is to pray always than at set times with distinct postures? Would their average piety be damaged by kneeling before altars—so grievously damaged that it is quite necessary for thoughtful moralists who would keep that average at its present saintly grade, to do what they can to empty and close the churches which threaten it, by staying away from all church doors? Ah! my stay-at-home devotee, your possible worship everywhere has proved in fact a worship nowhere. The neglect of the times, places, and acts, consecrated to cherishing faith in God, has resulted in the loss of that faith. God is no longer believed in. The thought of Him has gone out of your mind. You find it difficult to think about Him when you try, difficult and unpleasant. You would rather not. It is more comfortable as well more lazy to doubt, to ignore, to profess ignorance and call it by the grandiloquent name of Agnosticism. For if God cannot be known, neither can His laws as His, nor His judgment day. Moral accountability is uncertain; this life alone sure and to be counted on, and this life may be summed up in one word, money, its mightiest and most universal force, which can buy all it has to offer. Money can buy position, respectability, books, art, travel, equipages, palaces, servitors, friends, votes, brains, courts of justice, legislatures, senatorships, presidencies. Ah me! how abject is he who has it not! And then the gaining of money when one gains it and gains it rapidly as by large speculations, what can be more exhilarating! Six days in the week are not enough for such hilarity, and the forbidden seventh is: oh, how dull! Talk about hymns or prayers! Hear the chant of a Chamber of Commerce! No dead ceremonies there! There is the real temple and the god whom men can see—the god of this world.

"O come, let us sing unto money! For money is a great god and a great king above all gods. In his hands are all the corners of the earth and the strength of the hills is his also. O come, let us worship and fall down and kneel before money our maker."

Men may not sing such a *Venite* aloud, but their characters sing it and their pulses are set to it. Its music does make the music of the Church flat by comparison. Wheat, corn, pork, iron, steel, oil, sugar,

electricity, mining stocks, railroad stocks, telephone stocks, real estate booms, the rush of competition, the frenzy "to get there," "there," "there," always and never "there," how can this sort of blood and nerve wide awake, on the jump, be held down in a pew and bent before an altar, and kept still under a sermon about a moneyless Carpenter who lived away off in Galilee and advised country folk not to lay up for themselves treasures on earth! "It can't be."

Right! my critic of worship, it can't be. No man can serve two masters. If he love the one he will despise the other. Love of Mammon is hatred of God and everything that glorifies God. Of course God's worship tires it—the preacher poses, the music flats, the prayers drawl, or clack like a mill, knees crook and straighten with a drowsy sense of liturgic pantomime, and when the pantomime is over, no sign of benefit follows. None was sought, why should any be found? The man has got exactly what he came for. He came for nothing and goes away with nothing—the nothingness is his own. His own was the common-place, earth-bound look he saw on the faces around him; his own, the hollow devotion which made the devotions of others sound like the heartless mechanical voice of the cuckoo in a clock. And this is the doom of the stay-at-home worshipper. He begins by disliking forms of worship, and dislike of forms becomes dislike of the church and preference for some outside, every-day, religion of good conduct and devotion to an every-where God; and the every-day religion becomes no religion, and the every-where God is worshipped no where, not even at home; and unworshiped and unthought of, grows strange, improbable, and ceases to be believed in or to signify aught for belief; in a word, is unknown and unknowable, has no existence whatever for knowledge, and therefore none for conduct whose motives are necessarily motives of knowledge, and thus, for conduct and character is no God at all. Agnosticism is practical Atheism. And now the stay-at-home has lived an atheistic life until his faculties and sentiments have taken its tone. He has habited himself to unbelief until he cannot believe if he would, and would not if he could. Eyes kept long in the dark, go blind; speech is forgotten and thought itself becomes imbecile in long solitary confinement; the soul's vision may be lost likewise, and the soul's mother tongue of prayer, and the soul's power to think God. Disuse is death, and for a dead soul God is indeed unthinkable, or rather God too is dead and the universe His tomb. In such a universe there is no use in going to church and no church to go to. This life is all, and earth is the only heaven, and money is the heaven of earth. Get it, by all means and appliances; get it, but remember that God is unthinkable, or dead for thought, only to a dead soul; and that the soul's judgment of Him, is His judgment of the soul. He is just as close and manifest, and fond, as faith will let Him be. In faith and love, He and the soul meet, and their tryst is the real church, which walls of stone do but inclose from worldly intrusion, while parti-colored glass images the covenant rainbow about His throne, and the chancel's dimness betokens the shadow of His overbrooding wings. Take that idea away, and the stone, and mortar, and glass might as well be a heap of rubbish. And hence, there is no real going to church except that of the soul. The soul away, the man is away, and for that man, God is away too. And so, my stay-at-home critic, it will be well for you to consider that your criticisms of the church and its worship, are criticisms of yourself, and expose your own culture or ignorance, your own spiritual life or death. For that church, with its worship, is no local, ephemeral thing, whose value is to be fixed by parlor talk or club gossip, but rather it determines the sense, or nonsense, of these by principles of wider and older acceptance than any classic has ever won. Not to admire Shakespeare shows a dunce, and he who faults Beethoven has no music in his soul. The fact that there are fifty people who never read Shakespeare, for every one who does, or who prefer "Pinafore" to the "Moonlight Sonata," cannot change the law that measures poetical or musical culture by ability to admire these supreme geniuses of art. Clubs are aware of this, and never dream of complaining that the Homer they cannot interpret, is tedious; or that the Plato they cannot understand, is unintelligible, or ask "what's the use of reading them."

Now, religion is quite as much a manifestation of reason as poetry is, or philosophy, or music. From the beginnings of the race it has been their inspiration, and the mightiest force in the making of men, whether as individuals or nations. Scarcely a relic of the past remains except monuments of religion. The only books that come to us from the ancient East are books of religion. The epics of all peoples and ages are sagas of religions. The world's solidest and grandest structures, its pyramids, and fanes, and cathedrals, have ever been and still are the shrines of religion. Folks of all lands and tongues, in high rank and low, with sage and simple understanding, observe the Holy Days, and bow before the altars of religion. Surely, if anything in this world may be considered as essentially, unalterably human, it is the typal forms and ideas of religion. To call them superstitions is to say that humanity has always and necessarily believed a lie, in which case there is little hope that what it may hereafter believe, even though called by the name of science, can be the truth. For humanity can be no more certain now that its former faith was false, than it has ever been heretofore that any such opinion concerning that faith would be the lie of lies. Did knowledge begin with us? Were all men fools until yesterday? And shall we not suspect the wisdom that springs from such an immemorial heredity of fools? But unless all men have been fools until now, and knowledge is in its first daybreak, religion is not the folly but the wisdom—the highest, deepest, most comprehensive, and most enduring wisdom of the race.

Now this wisdom has had its geniuses whose authority is as indisputable as that of the geniuses of music and poetry, and admiration of whom is as valid a test of religious culture as admiration of the great musicians and poets is of culture in their respective arts. They were men who lived in epochs, as distinctly pious as ours is commercial, and when the common soul felt the eternities in time. They were men whose vocation was holy living, and who pursued its aims as eagerly as merchants follow money now, or soldiers, fame. They cultivated all the conditions of spiritual insight. They grew intimate with God. And their intimacy was inspiration, not fitful but constant, inspiring their sentiments, their thoughts, their wills, to feel and know, and do the divine in human life. They were heroes of holiness—saints, we call them—and the utterance of their holiest moods has, in the Church's liturgy, become the voice of our own souls when we would approach most nearly to God and see Him face to face. So devotion, otherwise stuttering, can speak with the voice of David, or Isaiah, or good old Simeon, or of the Dreamer of Patmos who overheard the Eucharist of the Church above, and repeated it to cheer a heart-sick world: or of such choristers as Ambrose and Augustine, whose *Te Deum* were a fit antiphon for the New Heavens and the New Earth; or of blessed Mary, in whose virgin song God delights as the sweetest praise man or angel has ever given His name. Besides, there are the Athanasiuses, and Chrysostoms, the Basils, and Leos, and Gregories, and Bernards, and Victors, who have scarce left unspoken, in words fit for the ear of God, one want of the human heart—that heart which in different men of different times and places has ever the same great sorrows and joys, and never feels its universal identity so humbly, yet so exultantly, as when kneeling before His altar, in whose eye all ranks, fortunes, and other fictions of circumstance melt away, while only the Man remains.

And can you hear these hymns and prayers on the lips of multitudes, and feel none of the contrition they express or longing for a purer life, none of their awe, their gratitude, their warmth of love, not even their poetry and music of phrase; and think that the defect is theirs and not your own atrophy of soul? *

So Midas judged in an old heathen religion between Pan and Apollo, between coarse Nature and divine Reason, and thought Nature's notes the diviner; whereupon the ears of Midas grew long and hairy to show *how* he heard. And still souls may be lost and men turned into animals by the things they love, and their loves show their animalism. How about your soul, my critic of worship? Are you quite sure you have it? Can you prove possession of it? Soul lives for eternal ends, thinks the eternally true, adores the eternally fair, wills the eternally good. What high thought do you think, you who are too wise for creeds? What fair ideal do you reverence, you who are too fastidious for liturgies? What scheme of benevolent work are you planning, you who boast that labor is to pray? Does your life seem to you indeed soulful, worthy of imitation, worthier than His who bore the Cross? Can you throw the thought of God and the worship it involves out of your life, and keep respect for yourself as a man? Wherein is such a man better than a cat? A cat has rare business talent, as it shows in catching mice. A cat can watch a corner and take advantage of it as shrewdly as any Bull or Bear on a Board of Trade. A cat is as prim with its whiskers as a fop and enjoys the luxury of Persian rugs like a nabob. The man dies and the cat dies, and their ultimate dust, if mixed, no chemist could tell apart.

So far, man is only a bigger, struttier, foolisher "Puss in Boots." Be then the future form of your question, oh, stay-at-home connoisseur of worship! not "what's the use of going to church?" but, "what's the use of having a soul?" Some such question was asked, though with different tone, eighteen hundred years ago and more, by One who saw about Him men, zealots of Mammon like yourself; for this is no new fashion, no modern idea, no nineteenth-century illumination of yours, but as old as sin; "what," said He, "will it profit a man if he gain the whole world and lose his own soul?" The soul gone, nothing is left but organized compost which, however fermenting with schemes and dreams, is compost still. Why weave fine clothes or build fine houses for that? The sooner it gets in the ground the decenter, having some hope of resurrection to more congruous growth of squash or cabbage-head. And is this thy creed of life and death and resurrection, oh, man without worship, man of the lost soul! Then, God pity thee, His child though disowning thy Father, God pity thee, and bring thee to thy senses, or rather to thy soul again!

NOTE.—Notice this frank confession of the devilry done by unliturgic, unhistoric, and stay-at-home irreligious religion. It is from the Rev. Henry W. Bellows who in his day was the greatest preacher of his denomination, and its leader. "Already the wounds and injuries which society experiences, so obvious in the crimes, the disorder, the impudences, the unhappiness of our social state, our children, rude, irreverent, and presumptuous, our family relations unsatisfactory and irksome, property and life unsafe, literature morbid, passionate, and violent, amusement spiced with crime and indecency, government suspected and convicted of bribery and corruption, religious institutions in the newer parts of the country neglected and despised, the best literature and art of the time thoroughly alienated from the Church, so that as a rule, authors, historians, artists, statesmen, are neither church-goers nor professed believers in historical religion, all this, I say, necessary, unavoidable as it was, as a tremendous reaction upon old-world superstition and tyranny, shows us that we have misunderstood freedom, wronged human nature, and very much neglected the true conditions of domestic, social, and political independence. I do not say this. God knows, in any despair, or with any doubt of our recovery. When we understand the source of evils, and are alive to their existence, they are already half conquered. And we are beginning to see and confess that unregulated liberty, undisciplined freedom of thought, unhoused and unformalized faith, human nature setting up on its own account without God and without Christ, are all necessarily failures. We are beginning to see that religion is not a spontaneous, self-protecting plant; that faith is not safely and wisely left to its own growth; that it will not answer for men to say or to think that it is of no consequence what they believe, or to cast themselves in a fascinating sloth upon their good and generous intentions.

No, No, my brethren! you must wear the voluntary yoke of a positive religion, a religion that exacts some reading, some study, some inquiry, some time, some sacred seasons from you, a religion which asks attention as a religion, and not only as a sentiment or a principle. You must not imagine that Christianity is everywhere and nowhere; everything and nothing; a vague sentiment; another name for virtue; the mere synonym of goodness and truth. It is a religion of facts, an historical, positive faith, supporting and illustrating and embodying its doctrines in the incidents of Christ's career, and demanding for itself visible incarnation in a discipline, a worship, and a Church. I believe and I assert it in full knowledge of all the supercilious sneers of advanced thinkers and emancipated spiritualists, transcendental or socialistic, that the decay of faith in historical Christianity and the visible Church is at the foot of the chief evils of our country and age, is the thing most to be dreaded and regretted in the tendencies of the times, the chief enemy of our political, domestic, and personal happiness."—"*Restatements of Christian Doctrine*," *pp. 76 and 77.*

* "The Psalms are to many of us our daily companions. Week after week, and month after month, they are the universal language of worship in the whole Christian Church, and if anything is certain in the world, it is that they will still be found that language of worship when He comes again. The Prophets still teach, instruct, rebuke us. Nothing in the whole range of poetry, nothing in Greek or Italian art, equals to English minds and feelings the wondrous beauty of these passages of Isaiah which take soul and ear with their inexplicable charm of thought and melody, which surprise in hours of joy and trouble and hope with new and unthought-of force and meaning, which haunt our memories with their undying music." *Dean Church, Discipline of the Christian Church.*

LETTERS TO THE EDITOR.

DIOCESAN STATISTICS.

To the Editor of the Living Church:

Your correspondent from Oregon who criticises the statistics in *The Living Church Quarterly*, for that diocese, is only partially right. It is true, and *The Living Church Quarterly* has frequently remarked editorially, that statistics as reported in every diocese are painfully incomplete. There are always some parishes that will not report, and in only a few instances do the secretaries of convention in compiling diocesan statistics, estimate figures for non-reporting parishes or missions in order that the totals may be approximately correct. Thus the summaries as published each year are grossly under the actual number in almost every diocese. But the remedy for this state of affairs lies only with the secretary of each diocese, who ought to have sufficient general knowledge of every non-reporting parish and mission, based on its last report and its probable rate of increase or decrease since that time, to give a fairly accurate estimate of the number of communicants to be added in the table of statistics, in order that the Church in each diocese may receive the credit for its full numerical strength. Granted that the communicant list is not the proper basis for estimates of relative strength to be made, the fact remains that it *is* the basis universally considered and must remain so until *every* diocese requires the statistics of baptized persons to be reported. In several dioceses (*e. g.*, Western New York, Western Michigan, and some others) the list of communicants in each parish is assumed to be as per last report until a new report is made. But this plan while vastly better than the generally prevailing plan of adding nothing for non-reporting parishes, might be still further improved by conservative estimate based upon those last figures and taking into consideration the probable increase or decrease since that time.

I have trespassed thus far upon your space, because the annual sessions of diocesan conventions are about to begin, and because this matter, to which Mr. Short alludes in your issue for Feb. 28th, is really of much importance, since the figures compiled in each diocese are the ones the publishers of *The Living Church Quarterly* are bound to use; and the summaries and

tables there given, are used by all sorts of cyclopædias, year books, etc., as representing the actual strength of the Protestant Episcopal Church. This is intended as an appeal to every diocesan secretary, not to insert blanks in his tables. We have appealed to rectors not to fail to report, year after year, until we have become tired out appealing *fruitlessly*. There are numbers of rectors in every diocese, who cannot be made to live up to their full canonical requirements, and hence this appeal to the secretaries of convention to supply the antidote as far as possible.

To return to the particular case of the diocese of Oregon to which Mr. Short alludes, we need only say the figures for communicants, both in 1890 (1,600) and in 1891 (1,310) were those supplied to us by the proper diocesan authorities. In the former year, there was probably an estimate for non-reporting parishes, and in the latter year there was not. Hence the apparent decrease reported in 1891.

FRED C. MOREHOUSE,
Ed'r of *The Living Church Quarterly*.

THE CHURCH IN JAPAN.

To the Editor of The Living Church:

While thanking you for your editorial, entitled, "The Japan Episcopate," in THE LIVING CHURCH of Jan. 10th, may we also correct certain statements which are made therein, and give somewhat fuller information on certain points.

1. With reference to the power which is given to the missionary bishops by the constitution of the Nippon Sei Kokwai (Japanese Church). If the bishops of the American and English Churches in Japan work in harmony, their power is absolute, because any action of the synod may be vetoed by the bishops. If, however, one bishop votes for a certain motion, which has already been adopted by a majority of the clerical and lay deputies, the other against it, the motion is carried.

Until this year every foreign missionary was entitled to a seat and vote in the synod, but now only a certain number of clergy are elected from each of the four convocations. The result of this election in the Tokyo Convocation was the appointment of five foreign and five native clergy, as delegates to the next synod.

2. Everyone who has the interest of the Church's work in this land at heart, and who is able to judge of the tendencies of thought and action in the religious world of Japan to-day, must feel the need of men of staunch Churchmanship to lay the foundations of the Catholic and Apostolic Church in Japan.

If our new bishop holds strong sound views on the vital doctrines of "the Historic Episcopate, the Apostolical Succession, the three-fold ministry, and the divine origin of the Church itself," he will be but following in the footsteps of his saintly predecessor.

3. It is altogether a mistake to suppose that "our candidates for orders are being educated in the (theological) school at Osaka," or that any members of our mission are in the slightest way connected with that school. It is strictly the C. M. S. Theological College; its students are men under the direction of the C. M. S. All our candidates for orders are educated and trained in our own college in Tokyo, in which the Rev. Messrs. Page, Woodman, Cole, and Francis give regular instruction throughout the year, and Messrs. McKim and Tyng, special lectures during six weeks of each year.

We must also question the statement quoted in your editorial from *The* (English) *Guardian*, that the Osaka College "is one which will probably supply the majority of the future clergy of the Church." This year the Osaka College has about a dozen students. The S. P. G College in Tokyo, under the Rev. A. F. King, (one of Bishop Bickersteth's chaplains), also has about a dozen students, and we have 21. The C.M.S. College will, therefore, at the present rate, supply about one-fourth of the future clergy of the Japanese Church.

At present we know nothing, but hope everything, of our new bishop. A great work is ready to his hands, but he cannot do it unless the Church at home sustains him by her prayers and offerings; unless the younger clergy of the Church give themselves for the work of the Church in Japan.

JOHN MCKIM,
JOSEPH M. FRANCIS.

Tokyo, Japan, Feb. 11th, 1891.

CHURCH UNITY AGAIN.

To the Editor of The Living Church:

There is a specially weighty sentence in one of the recent Lenten lectures of the Rev. Dr. Dix. Speaking of the principle of authority, as lying at the root of the Christian religion, he said: The present disorganized state of Christianity is the natural result of the rejection of that principle; recovery of unity depends upon its reinstatement." Nothing can be truer than that. The logic is perfect. Grant the premise, and the conclusion is irresistable, and the premise, it seems to me, is undeniable. Christianity is disorganized because of the wide-spread rejection of the principle that "the Church hath power to decree rites or ceremonies, and authority in controversies of Faith." (Art. XX.) It cannot be firmly reorganized, Church unity cannot be hopefully restored, until the rejected principle of the authority of the Church be once more fully accepted. Any patched-up unity, which leaves that out, will but have in it seeds of another dissolution.

A. W. C.

Sportswood, N. Y.

To the Editor of The Living Church:

Perhaps, it is none of my business, but I would like to stick a pin in this, from the (N. Y.) *Times:*

"The Rev. W. S. Rainsford, rector of St. George's Episcopal church, Stuyvesant square, has arranged a series of special Friday evening services for the Lenten season, which will be addressed by clergymen of different denominations. The first service occurs Friday of this week. The speaker will be the Rev. A. F. Schauffler, D.D. Speakers on succeeding Fridays will be the Rev. H. Van Dyke, D. D.; the Rev. T. T. Munger, D.D.; the Rev. Prof. Briggs, D. D.; the Rev. Thomas Dixon, Jr.; the Rev. Lyman Abbott, D. D.; and the Rev. Washington Gladden, D. D.

"Union services of the parishes of Grace, Calvary, Ascension, and St. George's, will be held in Grace church each Friday at noon. On Good Friday, a Passion service will be conducted by the rector, from 12 o'clock noon to 3 o'clock in the afternoon, and at 8 o'clock, prayer will be said, with sermon, by the Rev. Washington Gladden, D. D."

Now, Dr. Rainsford is a right good captain, in the army of Zion, a splendid fellow, even if he does find those Chicago postulants in cassocks a little "Romish." But do those distinguished New York gentlemen "of different denominations" go to the trouble of taking Catholic orders before they stand up in a Catholic pulpit? Or is it immaterial whether the ministers of "any other denominations" conduct services for the "Protestant Episcopal denomination?" I may be a rank bigot, but if I were to go into St. George's church, and bow to the holy altar, (or where it should be), they'd eye me as if I were an escaped monk at large. I believe in Christian Unity, but I believe in the Prayer Book also.

NICÆANUS.

FESTIVAL EVENSONG.

To the Editor of The Living Church:

It occurs to me on reading in your "Choir and Study," of the splendid evening musical programmes, at Epiphany, in Trinity parish, to ask why it is that the Church cannot make some special move in the direction of celebrating the high-days more at Evensong. Now see how it is; the only days in the week that I, for one, can count on to be present at a morning service are Christmas Day and Sundays (which include, I rejoice to say, Easter). As to Circumcision, Epiphany, and All Saints' Day, and even Ash Wednesday and Good Friday, my business is likely to make it impossible for me to attend a day service unless there be a 7 or 8 o'clock Celebration. Thus we men of secular business must positively slight the sublimest ferial service of the Christian year—the Crucifixion of our Lord. And here our mothers, wives, sisters, and daughters, are quoted a standing reproach to us who must stick to our desks in order to put bread in their mouths and Easter bonnets on their heads. The consequence is that, for the great body of male communicants, even Epiphany and Ascension, holy days of obligation, are a mere idea. I have seen all styles of Episcopal Churchmanship in a number of States, and I'll warrant that in not one fourth of the churches, outside, maybe, of New York, Chicago, and a few other large cities, will you find any genuine choral and elaborate service even for Christmas and Easter, as the rule at night. Of course we do not expect to be able to attend Celebrations on these, not even the holy days of obligation, unless there happens to be an early morning Celebration. Then too, I know the prejudice against evening Celebrations. But I do think it would be more Catholic and edifying if we had at least an evening service for business men as well as leisurely women, on Epiphany, Ascension, and even on the generally ignored saints' days. The Annunciation, the Transfiguration, Michælmas, Candlemas, All Saints, and the like. Look at it now! The last Epiphany service I was able to attend was in the chapel. There were 11 ladies, and only our dear rector himself and poor me to represent the sex of Aaron, and Moses and Melchisedek! I deserved no earthly credit for it; for at that time my business left me at leisure in the morning. Yet this is a greater feast of the first class with octave and a holy day of obligation. Take it, Easter Day, when those bonnets are all new, and Solomon in all his glory was hardly up to the shine and glitter and hallelujah and regal splendor that the Church puts on. But a week-day, even Good Friday? *gare la!*

BUSY ANGLICAN.

SISTERS OF THE HOLY NATIVITY.

To the Editor of The Living Church:

Kindly permit me through your valuable paper, to call the attention of my brethren in the priesthood to the special usefulness of one of the more recent of our sisterhoods, the Order of the Holy Nativity. The Bishop of Fond du Lac assisted by the general missionary and two Sisters, held a two weeks' Mission in this parish beginning Sunday, Nov. 2nd. The purpose of the Mission was, not so much to increase the numbers of the Church's adherents, as the more difficult and useful task, of deepening the spiritual life and instructing those who were already nominal Churchmen. In addition to the daily Eucharist, Matins, and Mission service, there were daily instructions at 4:00 P. M. These latter were given by the Sisters of the Holy Nativity.

I can easily distinguish between the results of their work and that of the Bishop. He dealt with matters *de fide*, and I need scarcely add, was convincing, eloquent, and helpful. The Sisters gave instructions in practical matters directly affecting the devotional life of the people. The attendance at the Sisters' instructions was good and grew steadily to the close. The questions asked convinced me at the time that the good Sisters were working wisely and well.

Several weeks have now gone by and the conviction grows on me, day by day, that the Sisters of the Holy Nativity have left an indelible mark upon my parish. Feeling so strongly the value of the Sisters' work, I desire to call the attention of the clergy to that order. This Sisterhood differs from all others (of our Communion) in this country, in that it has no schools, no hospitals, in a word, *no work of its own*. It was organized as an auxiliary to the parish clergy, and they (the Sisters) intelligently and heroically devote their lives to the assistance of parish priests. This is a special tie binding them to us of the clergy and is a reason why we should strive to increase the numbers, and influence, and support of the Sisters of the Holy Nativity. The Mother House is in Rhode Island, but they have recently established a branch house at Fond du Lac, Wis., for work in the North-west. I am sure that the clergy who inquire into the organization and workings of this Sisterhood, will soon be both helped and helpful.

R. H. WELLER, JR., Priest.

Old-fashioned ways in washing need strength in the washer and strength in what is washed. The modern way is to use Pearline. It saves labor for weak backs; it saves wear to delicate fabrics. It cleans houses as well as it washes clothes, and what it does, it does safely. Millions use it. Pearline is soap's successor; where soap fails, Pearline succeeds.

Never peddled. 217 JAMES PYLE, New York

Memorial Gifts for Easter.

A beautiful and appropriate gift for the church, or mission chapel, or guild-room, may be secured by a few hours' work for THE LIVING CHURCH. The offer which the publisher makes at this season is very liberal. It cannot be extended beyond Easter. No time should be lost. For information see announcement in another column, or write to

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

GOOD WORDS.

FROM RECENT LETTERS.

FROM MONTANA: "Your paper is a great help to me. It is so Catholic it has won my heart."

FROM MILWAUKEE: (*Church Times*). "That prince of Church weeklies, THE LIVING CHURCH."

FROM JOHNSTOWN, PA.: "I appreciate your kindness in sending the paper free for one year after the flood."

FROM WESTERN N. Y.: "I have derived much benefit from your musical department, which I wish to acknowledge."

FROM ST. LOUIS, MO.: "I have but little money and must economize in every way, but I cannot discontinue the paper."

FROM VERMONT: "I am more than glad to pay the increased price for THE LIVING CHURCH, the best journal published in the English language. The copy of Little's 'Reasons' that you sent me was loaned immediately."

FROM COLORADO: "I gladly pay the $2.00 for my copy. I should feel lost without it. THE LIVING CHURCH is a true Church paper, and all good Catholics should subscribe for it."

FROM TENNESSEE: "THE LIVING CHURCH, more than any other Church periodical, is doing a good work for the Church. It commends itself to all loyal Churchmen by the definiteness of its teaching. One can always count upon it. A layman said to me, 'I like THE LIVING CHURCH, because even when I do not agree with it, it presents a distinct issue for my mind to consider'."

FROM BAINBRIDGE, N. Y.: "Please accept my sincere thanks for the editorial article upon preaching. The position taken is expressive of, and in accordance with, my own views."

FROM NEW YORK: "I take this opportunity to say that the fearless, outspoken Catholic position of THE LIVING CHURCH pleases me more and more as the years go by. I do not fail to recommend it to my parishioners."

FROM ONTARIO: "I am much pleased with you. You are a household necessity, you are read not only here but sent away to a parish where there are only five families in the congregation. You are then eagerly read and lent from house to house. THE LIVING CHURCH gives no uncertain sound, we know which side to find it."

FROM NEBRASKA: (*The Reaper*). "THE LIVING CHURCH is one of the best—indeed, in my opinion *the* best—of papers devoted to the interests of the Church, in this or any other country. It is essentially a religious newspaper, an eminently safe paper."

FROM ST. LOUIS: "Permit me to say that THE LIVING CHURCH is growing in the esteem of all its readers whom I meet."

FROM ALABAMA: "With renewed thanks for all you have given us these many years, I renew my subscription. I paid, willingly, $2.50 for the paper in its early days, and it is worth much more now."

FROM KANSAS CITY: "I purposely refrained from taking advantage of your liberal offer some time since to supply it to those subscribing at that time for $1, as the paper is certainly worth $2.00."

FROM MINNESOTA: "Permit me to express my thorough enjoyment of your 'Lux Mundi' articles and staunch position against the MacQueary heresy."

FROM CANADA: "You paper is much appreciated by Canadian clergy."

FROM OMAHA: "Allow me to thank you from my heart for your outspoken course in this Ohio matter. True, I do not see why or how you could have acted differently and be true. But it is so easy in our irenic age to excuse oneself from the performance of an unpleasant duty. If you need any approval for raising the subscription price of THE LIVING CHURCH to $2.00, you have mine. Surely less than four cents a number for what you give your readers week by week, is not too much to ask, nor is it too much to give."

FROM NORTH CAROLINA: "This last issue of your paper is a splendid one. Sunday would not be Sunday to me without it, I have grown so attached to the paper."

FROM CONNECTICUT: "I want to send a few words of congratulation and approval of the recent change you have made in the subscription price. The wonder is that you have not done so long before."

FROM BOSTON. "Please let me thank you for your words in defence of the Faith."

FROM FOND DU LAC: (Diocesan paper.) "THE LIVING CHURCH represents the progressive spirit of the West, and is always a welcome visitor. It should be found in the homes of all our people."

FROM NEBRASKA: "I feel like invoking a blessing on your head every time I receive your most valuable paper. 'Tis a visitor I would not be without."

FROM MASSACHUSETTS: "The best Church paper we have. I could not do without it. I am a self-appointed agent for it among my friends."

FROM MISSISSIPPI: "Your paper is invaluable. No other Church weekly can take its place, nor in any way compare with it. One always knows what is your position on any and every subject, which is more than can be said of any other Church periodical in the country, and still better you have the Christian manliness and courage to maintain your opinions. Your paper is sound in doctrine, and Catholic in every respect. I am thankful that the American Church has such a paper."

FROM TENNESSEE: "I like the true ring of THE LIVING CHURCH. I like every one who has the courage of his convictions and speaks the truth, and puts principles before policy."

FROM NEW YORK: "*Of course* I want to renew. With best wishes for you and yours, and hoping that you will make over some of your theology so that I can agree with you oftener in the future than in the past."

FROM A METHODIST PASTOR: "A friend has sent me your paper for two years. I read it with profit and interest."

FROM MONTREAL: "Decidedly the best Church journal in this or any other country, having no uncertain sound."

FROM KANSAS: "Your paper holds a firm place in my affections. Your adherence to the doctrines of the Prayer Book will gain the support of all loyal sons of the Church. THE LIVING CHURCH is always right on all questions which concern the life of the Catholic Church. I want to thank you for the stand you took in relation to the heresy which originated in Ohio."

Continued in our next.

"WELL, IF I EVER

expected to live to see the sight! This is worth waiting for! New Discovery!

AERATED OXYGEN!!!

Cures Throat and Lung troubles of every kind! Cures Asthma, Hay Fever, Pneumonia, Catarrh, Colds, Coughs, Consumption, Bronchitis, and all the known complaints of the respiratory organs! And it costs but one-third as much as any other Oxygens cost, too! Well, if this isn't the very latest discovery of this marvellous century! I'm off to tell the great news to others I know, who are just such sufferers as I am! I'll spread the glad tiding far and near!"

SEND FOR PAMPHLET AND BOOKS OF CURES.

For Sale, with Free Trial, at 70 State St., Chicago; 9 Herald Building, Boston, Mass.; 19 Beekman St., New York; 394 Congress St., Portland, Me. Sold by all Druggists.

AERATED OXYGEN COMPOUND CO., NASHUA, N. H.

BEECHAM'S PILLS

PAINLESS. EFFECTUAL.

A WONDERFUL MEDICINE.

For BILIOUS & NERVOUS DISORDERS SUCH AS Sick Headache, Weak Stomach, Impaired Digestion, Constipation, Disordered Liver, etc., ACTING LIKE MAGIC on the vital organs, strengthening the muscular system, and arousing with the rosebud of health The Whole Physical Energy of the Human Frame.

Taken as directed these famous pills will prove marvellous restoratives to all enfeebled by any of the above, or kindred diseases.

SOLD BY ALL DRUGGISTS,
Price, 25 cents per Box.

Prepared only by THOS. BEECHAM, St. Helens, Lancashire, England.

B. F. ALLEN CO., Sole Agents for United States, 365 & 367 Canal St., New York, (who if your druggist does not keep them) will mail Beecham's Pills on receipt of price—but inquire first. (Mention this paper.)

"Some lives are like Horse shoes the more worn the brighter." Busy wives who use SAPOLIO never seem to grow old. Try a cake.

COPYRIGHT

A complete wreck of domestic happiness has often resulted from badly washed dishes, from an unclean kitchen, or from trifles which seemed light as air. But by these things a man often judges of his wife's devotion to her family, and charges her with general neglect when he finds her careless in these particulars. Many a home owes a large part of its thrifty neatness and its consequent happiness to SAPOLIO.

☞ Grocers often substitute cheaper goods for SAPOLIO, to make a better profit. Send back such articles, and insist on having just what you ordered. ☜

THE DINGEE & CONARD CO'S ROSES AND SEEDS FOR SPRING PLANTING.

If you plant Roses, Hardy Plants, Bulbs or Seeds, we would like to send you our NEW GUIDE, 124 pages, beautifully illustrated, FREE on application. You will find it interesting and useful. We offer all the Choicest Novelties and best things in NEW ROSES, HARDY PLANTS, BULBS and SEEDS, postpaid to your door, satisfaction guaranteed. Our business is one of the largest in the Country and we will be pleased to serve you no difference whether your orders are large or small. Write to-day for our New Guide, FREE. THE DINGEE & CONARD CO. WEST GROVE, PA.

Better than Government Bonds.

The ordinary living expenses of a family of five persons living in the customary manner of American people, amount to not less than $1,500 per year. It would require nearly $40,000 in government bonds to produce this income. Ten acres of land in the Willamette Valley planted to prunes, with an ordinary crop, at ordinary prices, will net more than $1,500, after paying for all labor placed thereon. You can buy this land of the Oregon Land Company, of Salem, Ore., in tracts of ten acres or more at from $55 to $75 per acre.